

# **NAISHKARMYASIDDHI**

*By Suresvaracharya*



*Volume 9*

## Chapter 2 – Topicwise Index

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# **TOPIC 40 TO 42**

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***Verse 103 to 119***

## Verse 103 – Introduction :

सर्व एवायम् आत्मानात्म-विभागः प्रत्यक्षादि  
प्रमाणवर्त्मन्युनपतितः अवि- द्योत्सङ्गवर्त्येव  
न परमात्म-व्यपाश्रयः । अस्याश्च अविद्यायाः  
सर्वानर्थहेतोः कुतो निवृत्तिरिति चेत् , तदाह ।

*sarva evāyam ātmānātma-vibhāgaḥ pratyakṣādi-  
pramāṇa-vartmany anupatito 'vidyotsaṅga-varty eva  
na paramātma-vyapāśrayaḥ. asyāś cāvidyāyāḥ  
sarvānārtha-hetoḥ kuto nivṛttir iti cet tad āha*

The entire distinction between the Self and the not-Self which is comprehended through pramanas such as perception is based on avidya alone, and not on the supreme Self. If it be asked how this avidya which is the cause of all evil is removed, the following is the answer.  
[Introduction – Chapter 2 – Verse 103]

- Get understanding and clarity of super-imposition.

Advaitam	Duality - Dvaitam
<ul style="list-style-type: none"><li>- Satyam</li><li>- Nondual Atma.</li></ul>	<ul style="list-style-type: none"><li>- Mithya</li><li>- Requires Anatma which is Avidya Janyam.</li></ul>

- If 2<sup>nd</sup> thing is Mithya, duality born out of 2<sup>nd</sup> Mithya thing is also Mithya.
- If reflection is unreal, counting no. 2, I am one reflection 2<sup>nd</sup> person there, division is also Mithya.

### a) Atma Anatma Vibhaga :

- Division on account of Duality, as 2 components, Atma – Anatma.

### b) Sarva Eva :

- Whatever is division Pramata – Prameyam, Boktru – Bogya, Seer – Seen, Whatever be language.

### Dakshinamurthi Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः  
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।  
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ  
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |  
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- In different types of division which generates relation, what is approach of Vedanta?
- We see relation as insecurity, constant anxiety that this security will go away.
- Insecurity never removed by relations.
- Insecurity appears in the form of Anxiety.
- Vedanta sees Dvaitam as insecurity.
- Dvaitam = Bayam, Division, consequent relation, Anxiety or losing relations.

### **c) Pratyakshadhi Vartamani Anupapatti :**

- Division is proved, substantiated, reinforced by 5 Pramanas other than Vedanta.
- Pratyaksha proves Atma – Anatma Division.
- Anumana, logic will definitely prove Dvaitam only.
- Then, what is logical proof of Advaitam?
- Logic will prove Dvaitam only.
- Similarly, Upamana, Arthapatti, Anupalabdhi, will prove Dvaitam.
- Those Pramanas are born out of Agyanam only.
- They will reinforce mother party, Dvaitam.
- Only Vedanta has capacity because it is Jnana Janyam – discussed in Naishkarma Siddhi – 1<sup>st</sup> Chapter.
- Duality proved by Pancha Pramanas falls within Agyanam.
- Vedanta Pramanam does not fall within Agyanam.

### **d) Avidyoth Sangha Vart Eva Utsangha :**

- Baby born of mother, lies on lap of mother.
- Here Avidya is Mataji, Avidya has generated Dvaitam baby.
- Dvaitam baby is within Agyanam only.
- Whatever within Agyanam is Mithya.

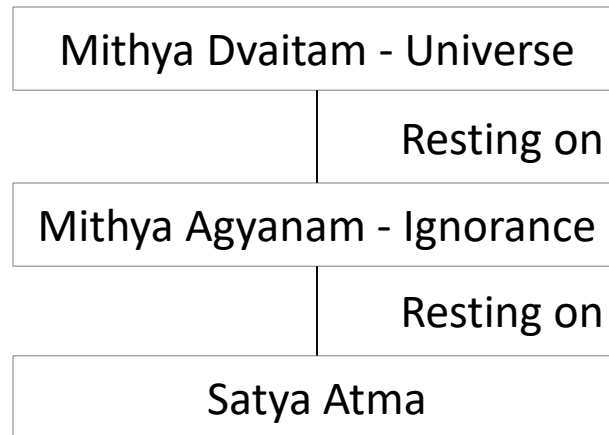


### e) Yaatma Paramrthaya Vyapshraya :

- It does not have real existence on the Atma.
- It is not really based on Atma, does not really exist on Atma.

### Technical Question :

- We generally say.
- Entire Anatma Prapancha is resting on Atma.
- Brahma / Atma is Sarva Adhishtanam.
- Here it is said Dvaitam is resting on Agyanam – How?
- Dvaitam not resting on Atma.
- Mithya Agyanam is negatable Maya Agyanam only.
- Maya is resting on Satya Adhishtanam.
- Maya for its existence has to borrow from Atma.
- Dvaitam is resting in Agyanam.



- Then we say Dvaitam, is resting on Atma.
- Really Speaking, Atma is free from entire Duality.
- No Real Duality which is directly resting on Atma.
- There is Mithya Duality resting on Mithya Agyanam.
- Mithya Agyanam is resting upon Atma. Therefore we never say, Atma creates the world.
- We say, Atma with Maya Avidya, ignorance creates the world because pure Atma does not create the world.
- Duality does not really rest on Atma, it rests on Mithya Agyanam which rests on Satya Atma.
- Na Paramartha Vyapashraya.

#### **f) This Dvaitam is Sarva Anartha Hetu :**

- Dvaitam which is assumed as reality (important condition) is cause of all Samsara problems.
- Dvaitam is cause of fear, Vedanta repeats.
- Dvaitam by itself is not cause of fear.
- After Jnanam, we are going to declare same Dvaitam as entertainment and welcome it.
- Jnani declares Dvaitam as entertainment.

#### **Upanishad :**

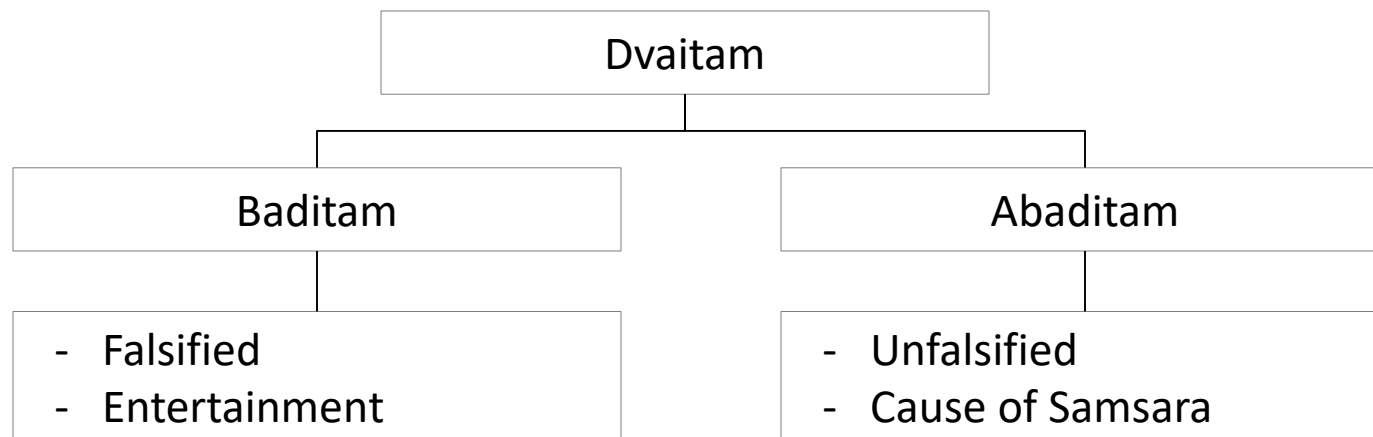
- If Dvaitam is itself cause of Tragedy, problem, Moksha will require escaping from world of Duality.

### Corollary :

- Bagawan will become Nitya Samsari.
- In the name of Videha Mukti, you can get away from the world.
- But where will Bhagawan go?
- Bagawan is eternally in the world, he has to create, sustain.
- If Dvaitam is cause of problem, we will be Nitya Samsari.
- Bagawan is Nitya Mukta, because of Jnanam.
- Why we say Dvaitam is cause of Problem?

- **Dvaitam taken as reality is cause of problem.**

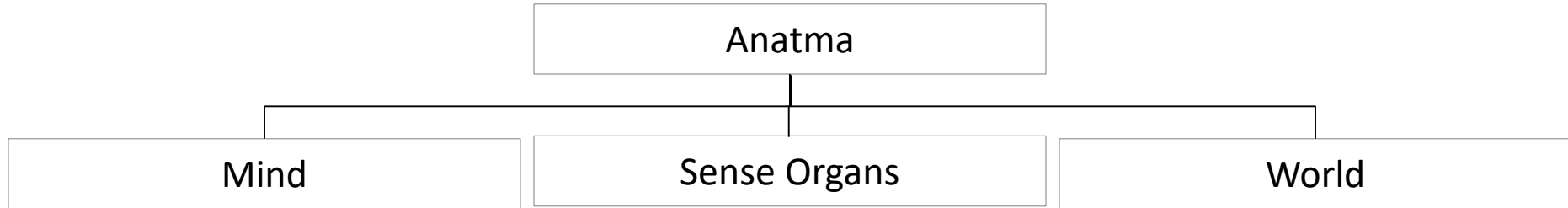
- Dvaitam which appears as Reality, taken as real alone is Samsara.



## Revision :

- **Sureshvaracharya wants to emphasise Atma – Anatma don't have same order of reality.**
- Atma is ever free from contamination of Anatma.
- Escaping from Anatma requires only understanding, that Anatma is of lower order of reality.
- Let Anatma show continue.
- Need not physically escape from Anatma by running away by Videha Mukti or pushing away Anatma.
- Let everything continue as it is.
- **Separation of Atma – Anatma takes place when we understand Atma as higher order of reality.**
- Atma is Nitya Asanga Svarupaha.
- Cinema screen allows movie to continue permanently, remembering the fact, movie does not affect me, movie moves, but can't move immovable me.
- Movie need not move away from me.
- Understanding alone required.
- No extraordinary event has to take place.
- Understanding itself is extraordinary event, as people don't understand value of this understanding.

- Therefore, understanding is the special, extraordinary event.
- Sureshvaracharya emphasising, because Sankhya close to Vedanta in Atma – Anatma Viveka, but has missed last step of falsifying Anatma.
- With intention of falsifying Anatma, Sureshvaracharya gives this long introduction to verse 103.



- All come to existence by borrowing Chidabasa from me Chit.
- Mind borrows directly and lends to sense organs.
- World borrows tertiarily through mind and sense organs.
- All 3 borrowers of Chidabasa.
  - Pramata – Mind – Anatma No. 1
  - Pramanam – Sense Organs – Anatma No. 2
  - Prameyam – World – Anatma No. 3
- Entire Triputi Anatma is Jadam and Mithya.
- Why?
- Triplet babies of Triputi are lying on Mataji Avidya.

## Avidya Utsangha Varti :

- Moola Avidya is the mother, on her lap all 3 resting.
- Avidya is not condition of Mind.
- Here Avidya refers to producer of mind itself.
- Moola Avidya is Parinami Upadana Karanam for Pramatra, Pramana, Prameya Triputi, changing material cause.

Moola Avidya	Triputi
- Karanam	- Parinami Karyam - Changed product

- Karyam has to rest on lap of Karanam only because Karanam is Ashraya for Karyam.
- Moola Avidya with Triputi on her lap is resting on me the Sakshi Atma.
- How great I am?

## Kaivalya Upanishad :

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवत् ।  
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥

triṣu dhāmasu yadbhogyam bhoktā bhogaśca yadbhavet ।  
tebhyo vilakṣaṇaḥ sākṣī cinmātro'haṁ sadāśivaḥ ॥ 18॥

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms.. Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness. [Verse 18]

- In all 3 Avasthas, subject, object, instrument are resting on Avidya – Maya.

- Avidya is resting on Vidya, Sakshi, Pure Chaitanyam.
- Why Moola Avidya rests on me? Not somewhere else?

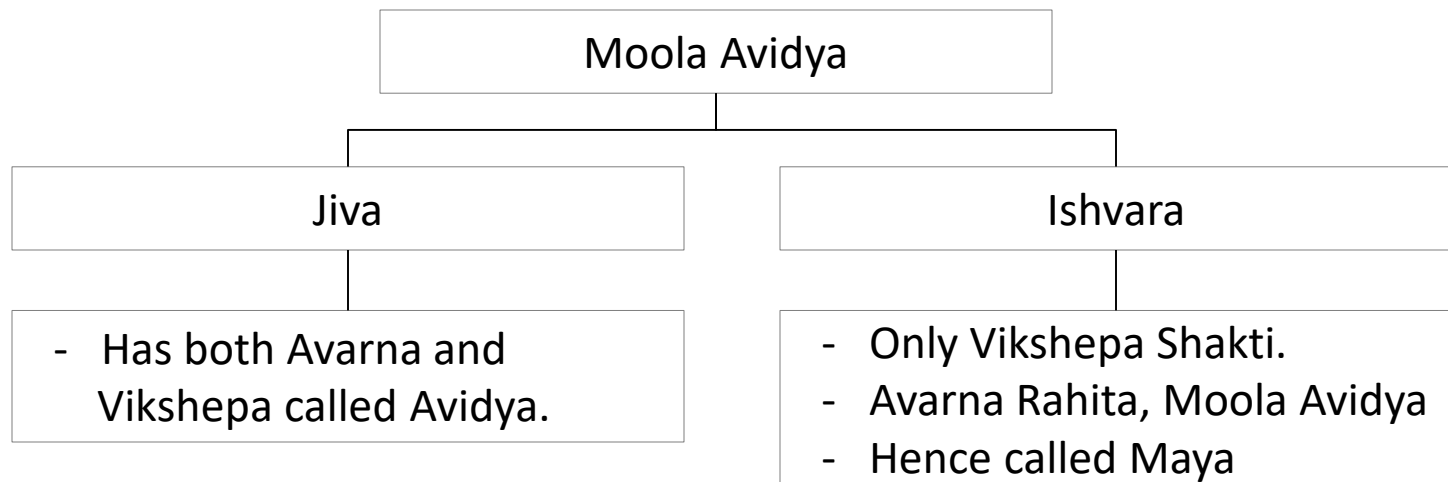
### Example :

- Working Avidya and Atma are inseparable couples, Vasishta, Arundhati.

### Reason :

- |  |
|--|
| <ul style="list-style-type: none"> <li>• <b>Moola Avidya does not have Chit, Sat of its own.</b></li> <li>• <b>I – Sat, Chit, Atma lend existence to Moola Avidya.</b></li> <li>• <b>Moola Avidya produces Triputi.</b></li> </ul> |
|--|
- After they come to existence by my grace, I lend existence to Moola Avidya.
  - I lend Chidabasa to Pramatra, Pramana, Prameyam.
  - Let Drama go on... what is the problem?
  - That Moola Avidya can produce the Triputi is a blessing and is called Vikshepa Shakti of Moola Avidya.
  - That Moola Avidya can produce Triputi is a blessing.
  - Because of Triputi, Jagrat, and Svapna Nataka goes on, is a blessing.
  - Without Moola Avidya, Brahman, Atma world can't continue.
  - Claiming I am Brahman not possible without Triputi.
  - Where is problem?

- Very same Moola Avidya has got Avarna Shakti also because of which I don't realise Triputi is of lower order of reality.
- What is required.
- Only Avarna Shakti of Moola Avidya has to be handled.
- Thereafter let Vikshepa Shakti of Moola Avidya continue, let Triputi, world continue. Why put end to cycle? That is Advantage of Ishvara.
- In our case, we have to remove Avarna Shakti of Moola Avidya and then allow Moola Avidyas Vikshepa Shakti, lower order or reality to continue.
- Ishvara need not remove Avarna Shakti. It is nonoperation.
- In our case it is operational, have to stop.
- Allow Anatma to continue, why in Ishvara, Avarna Shakti is non-operational?
- Otherwise, he will be Jiva.





- In our case, we have to make Moola Avidya Avarna Rahitam and put hand on Ishvaras shoulder and discuss Natakam!
- Say, Sabash, well done, this stage is called Jeevan Mukti.

### **g) Avidyo Sangha Varti Eva Paramatma Vyapashraya :**

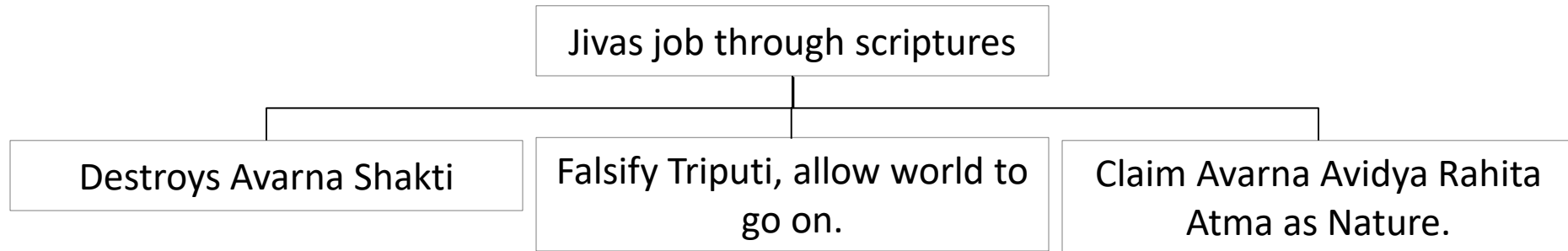
- Triputi does not really rest on Paramatma.
- This is important introduction.

### **h) Asyashcha Avidyaya :**

- **Moola Avidya is producer of mind – Pramata, sense organs – Pramanam, world – Premeyam.**

### **i) Sarva Anartha Hetuhu :**

- Is cause of problems of Samsara.
- Avarna Shakti of Moola Avidya alone is the problem.
- Through scriptures, Keep Vikshepa Shakti Sahita Moola Avidya and falsify it.



- Remove poisonous fang and allow cobra to survive and put it as Abaranam.
- Nagha Abarna Shiva.

## j) Nivritti Hi Kutaha?

- Why remove?
- Destruction of Avarna and falsification of Vikshepa is called Moola Avidya Nivritti.
- Falsified Vikshepa Shakti is called Maya.
- Therefore I Atma allow Maya to continue and enjoy Srishti, Sthithi Laya.

### Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idam sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati II 3 II

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- When Srishti comes, he is happy.
- Why blame world?
- Nivritti – Removal.
- Katham – How to accomplish.
- How we accomplish destruction of Avarna Shakti and falsification of Vikshepa Shakti.

**k) Tad Aha :**

- That alone I am going to say now...

**Verse 103 :**

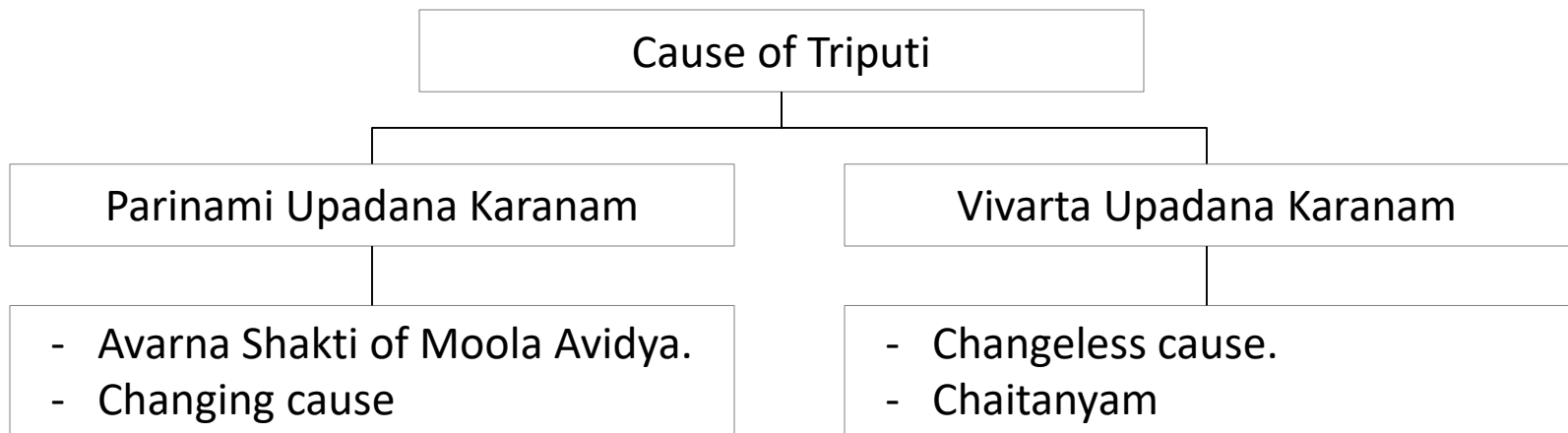
दुःखराशेर्विचित्रस्य सेयं भ्रान्तिश्चिरन्तनी ।  
मूलं संसारवृक्षस्य तद्बाधस्तत्त्वदर्शनात् ॥ १०३ ॥

*duḥkha-rāśer vicitrasya seyaṁ bhrāntiś cirantani  
mūlaṁ saṁsāra-vṛkṣasya tad-bādhas tattva-darśanāt*

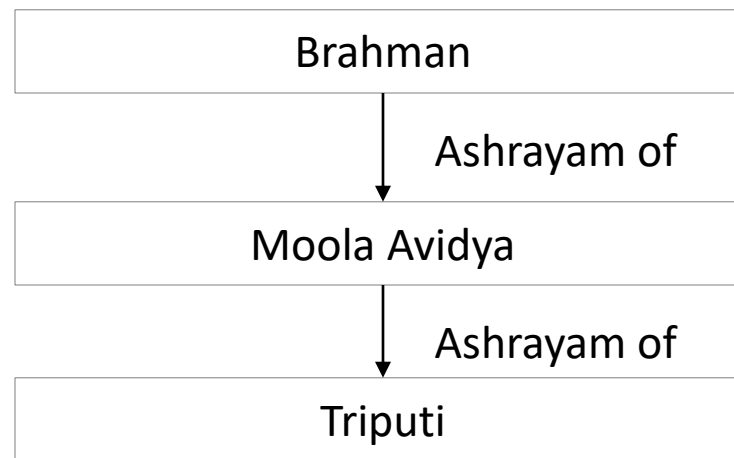
This long-standing avidya is the root of the tree of bondage, which is an aggregate of variegated evil. Its removal is through knowledge of the real. [Chapter 2 – Verse 103]

**a) Sa Iyam Brantihi :**

- Villain of Samsara is Moola Avidya.



- When did Moola Avidya come and sit on Brahman.

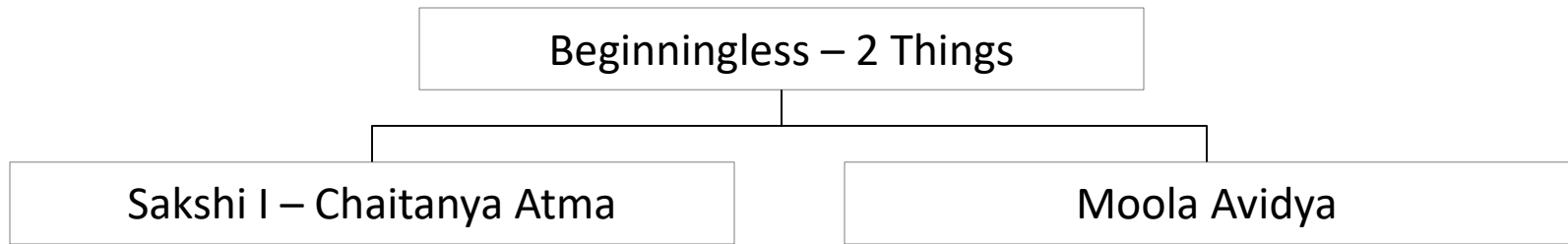


- Intellect wants to know when, where, how, why... natural.

**b) Curiosity knocked off by one world – Chirantani – Anaadi.**

**Question :**

- Relevant if it arrives. It never arrives,



- What about Advaitam?
- Anaadi, Anantha, Moola Avidya can't disturb non-dual status of Chaitanyam.
- Allow Vikshepa Moola Avidya to continue, only remove Avarna Shakti part.
- Anaadi, Anantha Moola Avidya can't disturb nondual status of Chaitanyam.

### Our understanding :

- Moola Avidya is of a lower order of reality.

Satyam	Mithya
Atma	Triputi

- Satyam + Mithya = One not 2
- Significant Adjective = Chirantani
- Moola Avidya is root cause, villain of entire tree of Samsara.

### c) Moolam, Karanam of Samsara Vriksha :

- What type of tree?

#### **d) Dukha Rashe :**

- Source of sorrow until knowledge comes.

<b>Δ Format</b>	<b>Binary Format</b>
<ul style="list-style-type: none"><li>- Defines world as sorrow.</li><li>- Dukha Maya in Karma Yoga.</li><li>- Ajnani Avastha.</li></ul>	<ul style="list-style-type: none"><li>- Jnani Defines world is entertainment, not sorrow, both comedy and tragedy.</li><li>- In Jnana Yoga world is of lower order of reality, Mithya.</li></ul>

- By giving same order of reality, in Agyana Avastha, you have Dukha Rashe.

#### **e) Tad Vadaha :**

- Removal of Avarna Shakti Moola Avidya is our project, the solution.
- Allow everything to continue as per Prarabda, fears, events will come and go.

#### **f) Tasya Brantehe Vadaha :**

- How removal of Moola Avidya happens?
- How Avarna Shakti goes?

#### **g) Tattva Darshana :**

- By Aparoksha Jnanam of higher order of reality called Atma, Sakshi, Kutasta, Brahma Chaitanyam.

- **Adhishtana Darshanat :**

By Aparoksha Jnanam, learn to use word “I” for Atma not 3 Sharirams.

- Don't say Atma, Brahman is Adhishtanam.
- If so, will be 3<sup>rd</sup> person, will be craving to experience Adhishtanam, object to be experienced.
- Craving is final obstacle.

- **What is Darshanam?**

- **Learning to use word I for Adhishtana Chaitanyam.**

## Verse 104 – Introduction :

"तद्बाधः तत्त्वदर्शनात्" इति कुतः संभाव्यते  
इति चेत् अत आह आगोपालाविपालपण्डितम् इयमेव  
प्रसिद्धिः ।

*tad-bādhās tattva-darśanād iti kutaḥ sambhāvyata  
iti ced ata āhāgopālāvipāla-pañḍitam iyaṁ eva  
prasiddhiḥ*

If it be asked : "How is it that its removal is through knowledge of the real?" the reply is that this is, indeed, well-known to everyone - from cowherds and shepherds to learned scholars.  
[Introduction - Chapter 2 – Verse 104]

### a) Tad Badaha Tattva Darshanat Iti Vakyam :

- Verse 103 – negation of Moola Avidya takes place because of Tattva Darshanam, Adhishtana Jnanam.

### b) Iti Kutaha :

- Why you insist on Adhishtana Jnanam?
- Why not some other method?
- Karma, Bakti, Pranayama, Raja yoga...

### Why are you fanatic?

- Better be fanatic than Lunatic.
- Many paths not available to remove ignorance, in this regard be fanatic only.
- Fanaticism in legitimate context is wisdom.
- Why do you insist?



**c) Kutaha Sambavyate, Itichet?**

- How logically possible, if such question is asked.

**d) Ata Aha :**

- Its universally known fact – Jnanam alone can remove Agyanam, wise will say.
- Aha – Author gives reason.

**e) Gopala :**

- Cowherd, illiterate person.

**f) Avipala :**

- Shepherd, illiterate.

**g) Pandita :**

- Great scholar.
- A – Beginning from shepherd to greatest scholar, entire humanity.

**h) Iyam Eva Prasiddhi :**

- This law is well known.
- How many cows are there?  
Cowherd will count – knows knowledge eliminates ignorance.
- Law true to Moola Avidya also.
- Worldly ignorance – Thoola Avidya (Maths, Pot, Singing).
- Brahma Adhishtana Ignorance = Moola Avidya.

## Anumana Vakyam :

- Moola Avidya Tattva Jnana Badyate, Avignyavatu Toola Avidya Vatu.

### Verse 104 :

अप्रमोत्थं प्रमोत्थेन ज्ञानं ज्ञानेन बाध्यते ।  
अहिरज्ज्वादिवद्बाधो देहाद्यात्म-मतेस्तथा ॥ १०४ ॥

*apramottham pramotthena jñānam jñānena bādhyate  
ahi-rajju-ādi-vad bādho dehādy-ātma-mates tathā*

The cognition which arises from error is sublated by the cognition which is valid. Just as there is sublation (of the cognition) of a snake by (cognition of) a rope, even so there is sublation of the cognition of the body, etc. as the Self [by the right cognition of the Self].  
[Chapter 2 – Verse 104]

### a) Apramotvam Jnanam Badyate :

Apramotvam	Jnanam	Badyate
False	Cognition, perception	Is negated

- Every false knowledge negatable later.

### Scientific Theories based on notion :

- This is knowledge.
- Former seeming knowledge become false knowledge when negated.
- World perception not false until it is negated later by Sruti.
- Apramottam Jnanam Badyate, false knowledge is negated later by right knowledge. 1367

- Unfalsified theory present as knowledge today.
- What is problem?
- How do I know which knowledge will be falsified.
- Hence all knowledge is eternally doubtful knowledge.
- No Guarantee it will not be falsified.
- Therefore knowledge becomes belief.
- Really speaking we are living on beliefs only.
- This knowledge not yet falsified.
- Living in world is belief.
- Advaita knowledge alone will remain as permanent Jnanam which can never be negated.
- How? Why?
- I negate Triputi, Pramata, Pramanam, Prameyam.
- Now new knowledge.
- In presence of Triputi?
- New Prama can be generated.
- Further Prama not possible.
- No question of negating further knowledge.
- There Advaitam eva Satyam.

- Advaita Jnanam eva Abadya Jnanam.
- Therefore Advaitam not worried about any scientific theories.
- They will never discuss or negate Advaitam.
- Science lives on belief.
- No scientist can ever say I know, will say, this is present level of observation.
- More you study, more diffident you become.

**b) Final Word from Advaita Acharya – Pramothena – Apramaya Rupena Uttam :**

- Cognition born falsely.
- Pramottam – Prama Uttena Jnanam rightly born cognition.

**c) Ahi – Rajvadi Vatu :**

- Like snake cognition is falsified by later rope cognition.
- As in the case of Snake cognition – Former falsified by later.

**Visishta Advaitin and Dvaitin problem :**

- Rope Snake is mental projection.
- Advaitin – Taking world also as mental projection.

**Advaitin :**

- Mental projection not part of example.

**Example :**

- Unreal snake cognition – knowledge falsified by real rope knowledge.

- Unreal Jiva, Jagat, Ishvara Jnanam falsified by real Adhishtana Brahma Jnanam.
- Falsification is only in the example not mental projection.
- World and mind are projection of Moola Avidya which is resting on Atma.
- Ahi – Snake, Rajvadhi..
- Upto this is example.

Example	Real
<p>Unreal Snake perception / Jnanam</p> <p>↓</p> <p>↓ Resting on</p> <p>↓</p> <p>Real Rope Agyanam. (Unreal Snake negated)</p> <p>↓</p> <p>Rope alone exists</p>	<p>Unreal Jiva / Jagat / Ishvara perception / Jnanam</p> <p>↓</p> <p>↓ Resting on</p> <p>↓</p> <p>Real Brahma Agyanam</p> <p>↓ (Unreal universe</p> <p>↓ negated... Neti Neti)</p> <p>↓</p> <p>Adhishtana Satchit Ananda Brahman alone exists without Triputi</p>

**d) Tatha :**

- In the same way, similarly.

**e) Dehadhi Atma mate Badaha :**

- False notion, I am the body, mind, is negated by right knowledge of Atma.
- **I am Asanga Sakshi Chaitanyam is right knowledge.**

## Revision :

- Sureshvaracharya bringing out difference between Sankhya and Vedanta.

Sankhya	Vedanta
- Entire Anatma, Prakrti Satyam.	- Entire Prakrti, Anatma Mithya, because it is product of Moola Avidya, Self ignorance.

- **I – Atma with help of Moola Avidya has projected entire universe of Pramata, Pramanam, Prameyam.**

- Moola Avidya = Prakrti = Basic matter principle.

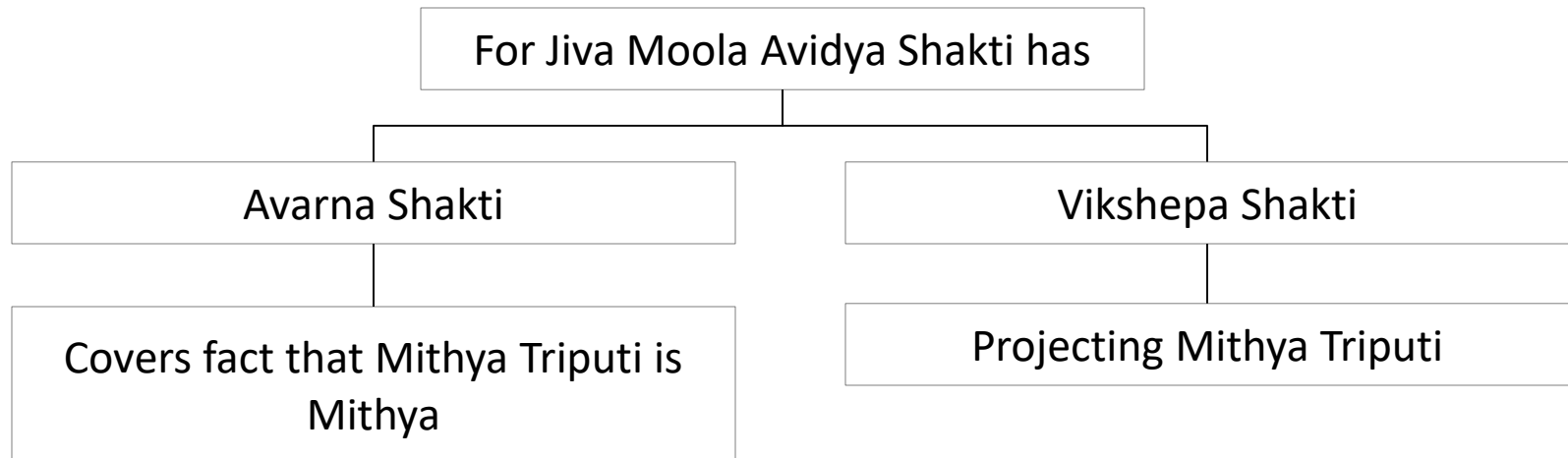
- **Moola Avidya does not have same order of reality like I the Atma.**

- All Upanishad Vakyams negate Prakrti.
- What is negated can't be real.
- I – Atma – Anaadi, Moola Avidya also Anaadi.
- Both together project Pramata / Pramanam / Prameyam.
- Pramata = Mind, intrinsically Jadam.
- Pramanam = Sense organs, intrinsically Jadam.
- Prameyam – External universe, Prapancha, Jadam by themselves.
- Now Pramata has Pramata status because I – Atma has blessed mind with Chidabhasa.
- With my blessing, Pramata has got the borrowed sentiency.
- Pramanam also gets borrowed sentiency.
- Prameyam – known only when Chidabhasa pervades object through Antahkarana Vritti.

- Triputi has borrowed existence and all 3 have got borrowed consciousness also.

Atma has only	Anatma
- Sat Chit Ananda	- Has Novelty, beauty, all attributes of birth, death, change.

- I lead a life of eternal mix up as Jiva taking body after body.
- Sat, Chit, Ananda Abhasa is transferred to Triputi like reflection in a mirror.
- It is false, Mithya, can't be counted, appears, not true.
- Normally we add Abhasa with Chit only, but we can add Abhasa to Sat and Ananda also.
- Triputi has Sat and Chit Abhasa, both lent by me.
- Problem we face is as follows.



## For Ishvara – Moola Avidya

### Avarna Shakti

- Not covered.
- Non-operational
- Shakti doesn't cover fact Prakrti, Triputi is Mithya.
- Ishvara projects with knowledge that Triputi is Mithya.

#### **Gita : Chapter 4 – Verse 6**

- Ajopisan Avyayatma...

### Vikshepa Shakti

- Operational called as Maya, Prakrti.
- With Moola Avidya, Ishvara projects Mithya Triputi.

**Gita :**

अजोऽपि सन्नव्ययात्मा  
भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय  
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā  
bhūtānām īśvarō'pi san |  
prakṛtiṃ svāmadhiṣṭhāya  
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]



- Moola Avidya minus Avarna Shakti is called Maya.
- In Jiva, Avarna operational. If you want to become like Ishvara, possess Moola Avidya, convert Moola Avidya into Maya.

### Formula :

- **Moola Avidya minus Avarna Shakti, retaining Vikshepa Shakti = Maya.**
- Eliminate Avarna Shakti, then I am exactly like Ishvara.
- When I remove Avarna Shakti, Vikshepa Shakti continues, Triputi continues.
- Understand Mithya Triputi as Mithya, I am free from Samsara.
- Allows Mind, sense organs, world to continue eternally.
- I am Atma...

### Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

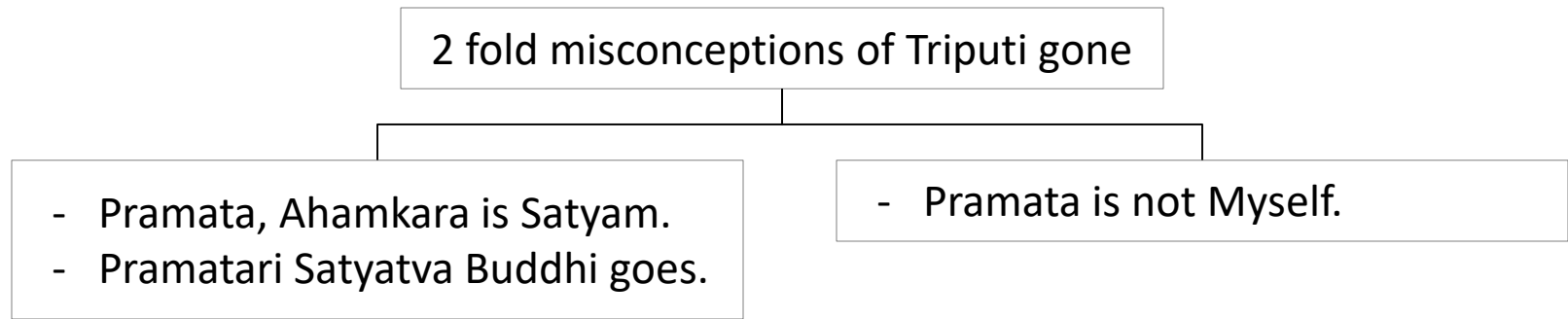
- Don't run away from the world in the name of Videha Mukti which is applicable in Δ Ajnani format.
- No freedom from rebirth required.
- Let world be born again and again.

- Srishti, Sthithi, Laya continues, I am not affected.
- This vision is accomplished by Vedanta Vichara.

### **I) Pramathena Jnanena :**

- With help of knowledge which arises through Vedanta Vichara.

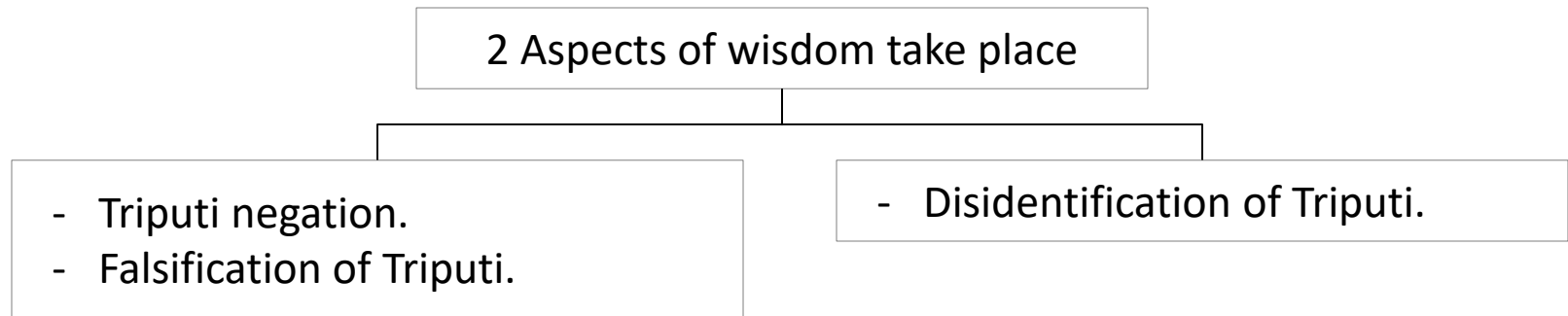
### **II) Apramotham Badyam :**



### **III) Ahi Rajvadi Vatu Badaha Bavati**

- Like Rope Snake.

### **IV) Dehatma Atma Matehi Tatha Badyate :**



- **It is clean intellectual, cognitive process.**

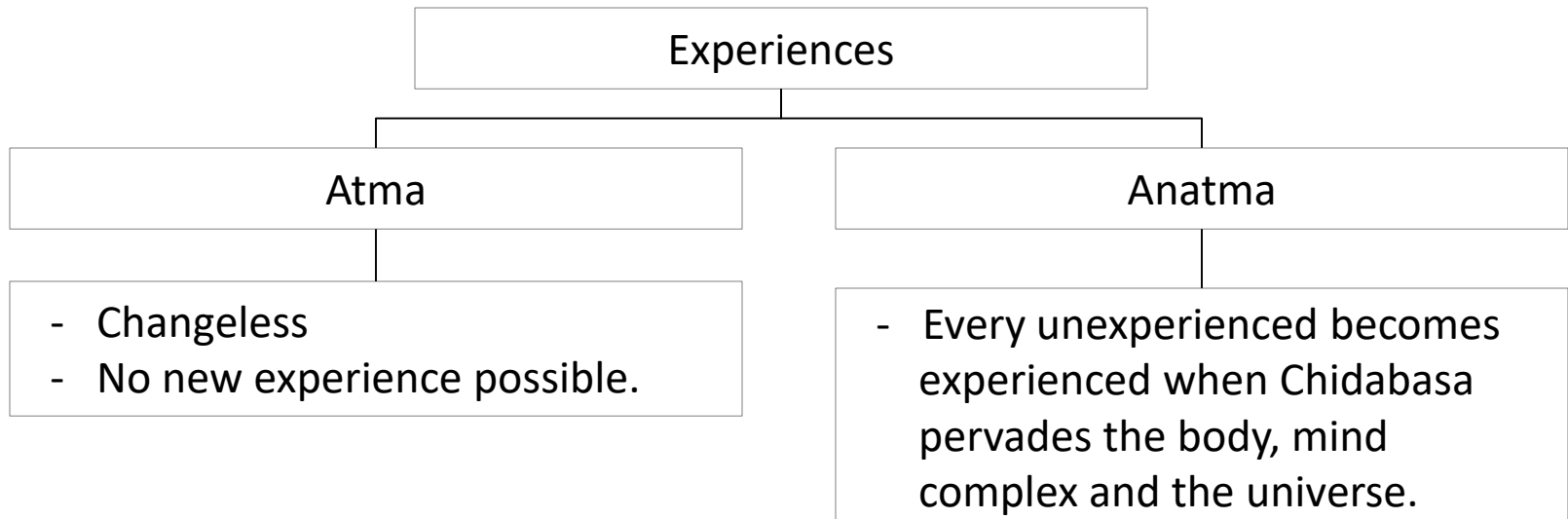
## Verse 105 – Introduction :

लौकिक-प्रमेय-वैलक्षण्याद्-आत्मनः ।  
नेह अनधिगताधिगमः प्रमाणफलम् ।

*laukika-prameya-vailakṣaṇyād ātmano  
nehānadhigatādhigamaḥ pramāṇa-phalam*

Since the Self is different from an empirical object of knowledge, here knowledge of what was not known before is not the result of pramana. [Introduction – Chapter 2 – Verse 105]

- Important significant, verse to note and remember.
- Whole wisdom is only sorting out process, falsification of Pramata and disidentification from Pramata, born out of Shastra Vichara.
- No new experience, only new understanding = Wisdom, based on available experiences of Avasta Trayam.
- Do analysis with Sruti, Yukti, Anubava.
- Why no new experience is involved?



- Chidabasa converts unexperienced to new experience.
- New experiences possible when Chidabasa pervades by operation of Pramanam.
- Mystic experience is mystic Anatma pervaded by Chidabasa.
- All ordinary, mystic experience deal only with Chidabasa Vyapti and Phala Vyapti.
- This new experience not possible w.r.t. Atma Sakshi – why?
- Because Atma is not Anatma.

<ul style="list-style-type: none"> <li>• <b>Atma never comes under unexperienced category.</b></li> </ul>
---

- No Chidabasa Vyapti or Phala Vyapti required for Atma.
- Atma is never a newly experienced entity.
- Atma experience as time bound is illogical and impossible.
- It is continuous, invariable Sruti... I am, I am.. Pure awareness, Sat Chit Ananda Svarupa.
- In the medium of Atma, Anatma, Triputi comes and reveals itself and goes.
- Whoever talks of Atma Anubava mistakes Anatma Anubava as Atma Anubava.

**Sureshvaracharya says :**

**a) Laukika Prameya Vailakshanya Atmanaha :**

- Atma, Sakshi is different from Laukika Prameyam, all worldly objects, Anatma.
- Anatma is experienced because of Chidabasa, exists for its experience and will be nonexperienced without Chidabasa.

- Laukika Prameya = World.
- Atma is different from that it is not Anatma, it is not Prameyam.
- It is Aprameyam.
- It does not require Chidabasa.
- How is it formed?
- Aprameya Svaprakasha Mano Vachan Agochara.
- Atma is different.

**b) Iha :**

- In the cause of Atma Jnanam.

**c) Na Iha Andhigata Adi Gamaha :**

- No new experience of unexperienced thing is involved.

Anadigata	Adigata
Unexperienced	Experienced

**d) Na Pramana Phalam :**

- Not result of Vedanta Vichara.
- Sravanam, Mananam, Nididhyasanam is not going to result in new experience.
- Stop expecting new experience.
- Work for new understanding based on analysis of 3 available experiences.

## Verse 105 : Important Verse

अविद्यानाशमात्रं तु फलमित्युपचर्यते ।  
नाज्ञातज्ञापनं न्याय्यम् अवगत्येकरूपतः ॥ १०५ ॥

*avidyā-nāśa-mātram tu phalam ity upacaryate  
nājñāta-jñāpanam nyāyyam avagaty-eka-rūpataḥ*

Only the destruction of avidya is, indeed, figuratively spoken of as the result. Knowing what was unknown before is not tenable [here], since the Self is of the nature of knowledge alone. [Chapter 2 – Verse 105]

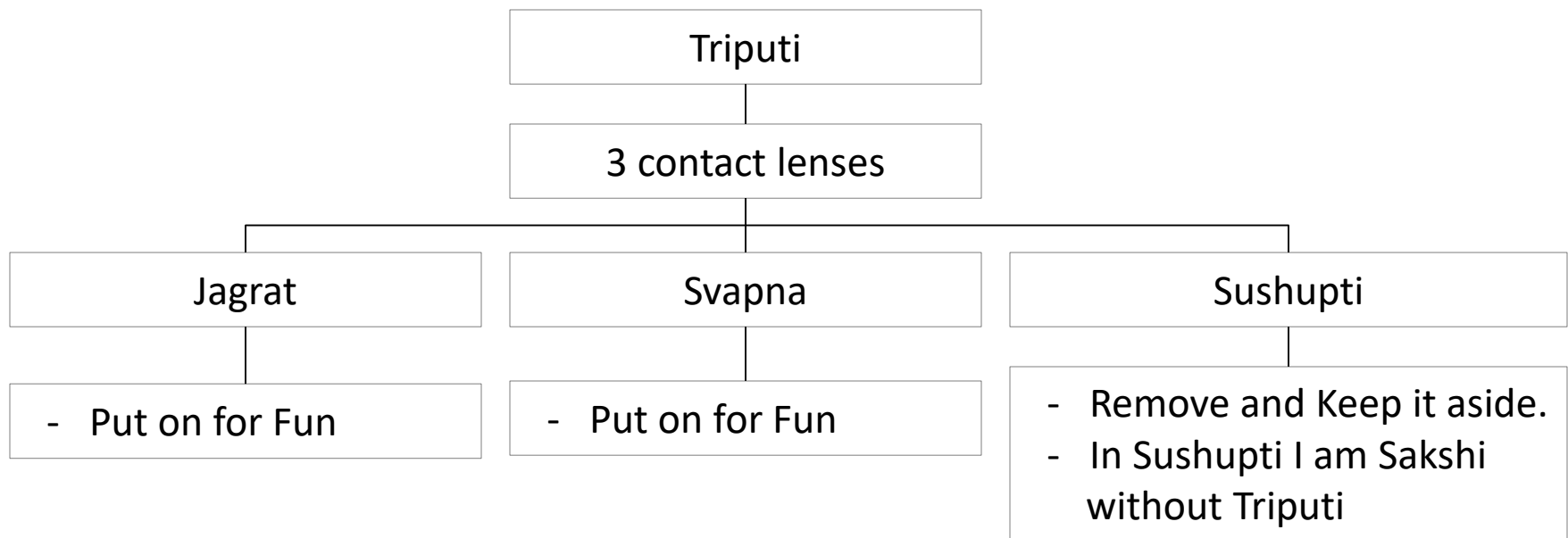
- Idea borrowed from Upadesa Sahasri Chapter 18.

## Upadesa Sahasri :

सिद्धादेवाहमित्यस्माद्युष्मद्वर्मो निषिध्यते ।  
रज्ज्वामिवाहिधीर्युक्त्या तत्त्वमित्यादिशासनैः ॥ ४ ॥

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-self is negated from the eternally existing self implied by the word 'i', on the evidence of the Sruti's 'Thou art that' etc., in which the implied meanings of the words have been ascertained by reasoning (And the scripture). [Chapter 18 - Verse 4]

- Self knowledge is – I am, I am, continuous thought.
- Sakshi I am is all the time there.
- From Sakshi Triputi comes and goes, it is to be separated, distanced.
- Distancing Triputi is self knowledge, Atma Jnanam.
- Not physical job, cognitive job.

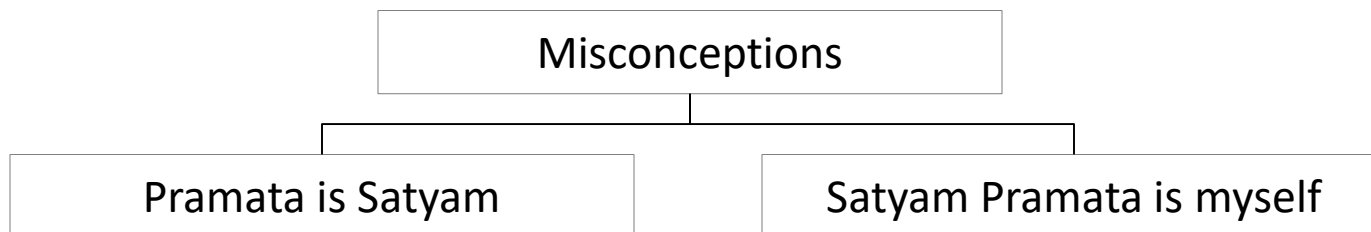


- **Triputi contact lens in contact with me, not belonging to me.**

- This misconception removal is Atma Jnanam.

#### a) Avidya Nasha Matram :

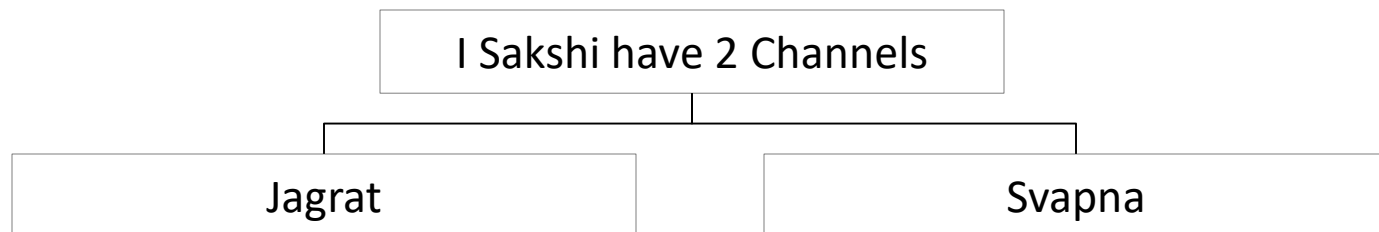
- Ignorance based misconception is 2 fold.



- How it takes place?
- With help of thought, Vritti Vyapti.
- Phala Vyapti – Chidabasa, Chidabasa is not required.

- Vritti required, thought process required.
- Triputi is Mithya, I am Sakshi of Triputi different from Triputi, distinct from Triputi.
- I am Satyam, this thought I entertain, understand its significance.
- This alone is called Wisdom.
- Wisdom is not to go to Nirvikalpaka Samadhi, thoughtless state but I am Sakshi.
- I am not Pramata – waker, dreamer, sleeper.
- Wisdom takes place in Savikalpaka Avastha in which Shastra Pramanam is involved.
- Through Triputi, I entertain thought, use Triputi to say and know I am distinct from Triputi.
- Triputi belongs to lower order of reality.

I	I – Sakshi - Atma
<ul style="list-style-type: none"> <li>- Waker – Vyavaharika Satyam.</li> <li>- Use lower order of dream Triputi to get lower order dream experience.</li> <li>- Pratibasikam.</li> </ul>	<ul style="list-style-type: none"> <li>- Paramartika Satyam (I alone am)</li> <li>- Use lower order of Jagrat Triputi to get lower order Jagrat experience.</li> <li>- Vyavaharikam</li> </ul>





- Can Switch on and off.
- Switch off both channels, I am Sakshi Matram which I am regularly experiencing in Sushupti.

### Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्  
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt  
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |  
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

### b) Tu Phalam :

- No new experience.

### c) Avagathi Eka Rupaha :

- Since Sakshi is nature of consciousness.
- Avagathi = Consciousness.
- It is always experienced as I am.

## Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

### d) Ajnayaatha Jnanapanavam Jnayaya :

- A new experience is illogical, impossible.
- Jnanapanam = A new revelation, experience, explosive experience.

### Example :

- Seeker seeing white light, circles Gurus photo 3 times, in Nirvikalpaka Samadhi, has nothing to do with Atma.
- Experience came and went away.
- All extra ordinary experiences, people have mistaken as Atma Anubava.
- Sureshvaracharya says its not there really.
- Sakshi Jnanam is removal of misconception.
- **Sakshi is ever experienced – I am.**

**e) Ajnayatha Jnanapanam :**

- A new revelation of unrevealed.

**f) Atma Na Jnanyayam :**

- Atma experience not possible.

**Keno Upanishad :**

प्रतिबोधविदितं मतम्  
अमृतत्वं हि विन्दते ।  
आत्मना विन्दते वीर्यं  
विद्यया विन्दतेऽमृतम् ॥४॥

*Pratibodha-viditam matam  
amrtatvam hi vindate.  
Ātmanā vindate vīryam  
vidyayā vindate'mṛtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- In every experience, Atma Anubava is there.

## Verse 106 – Introduction :

यस्माद् आत्मानवबोधमात्रोपादानाः प्रमात्रादयः,  
तस्मात् ।

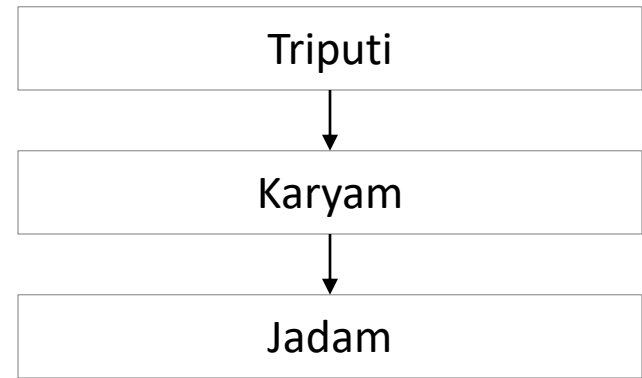
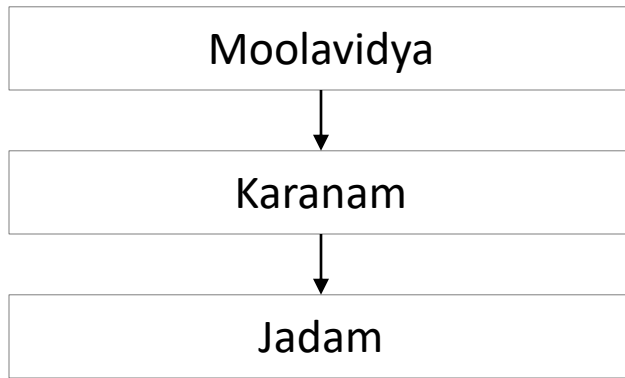
*yasmād ātmānavabodha-mātropādānāḥ pramātrādayas  
tasmāt*

Since the distinctions such as the knower are dependent on the ignorance of the Self alone, so [the following is said]. [Introduction – Chapter 2 – Verse 106]

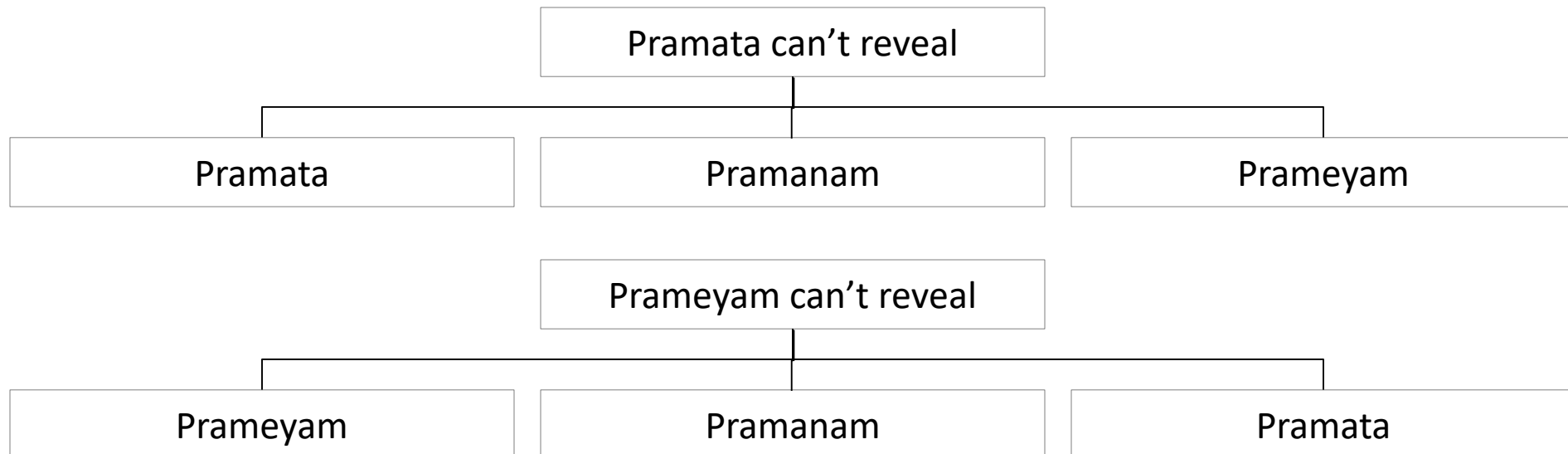
- One need not have any doubt regarding existence of I – Sakshi different from Triputi.
- Why?
- Because Triputi itself is Jadam.
- What is Triputi?

Pramata	Pramanam	Prameyam
<ul style="list-style-type: none"><li>- Mind</li><li>- Antahkaranam</li><li>- Mano, Buddhi, Chitta, Ahankara.</li></ul>	<ul style="list-style-type: none"><li>- Sense Organs</li></ul>	<ul style="list-style-type: none"><li>- World</li></ul>

- All 3 are Jadam – Why?
- Moolavidya Janyam, ignorance is also Jadam.



- I Sakshi who am illumining presence and absence of Triputi am Chaitanya Svarupa.
- **Triputi by itself can't reveal itself.**
- Beautiful discussion.
- Pramata can't reveal Pramata.



Pramanam can't reveal

Pramanam

Prameyam

Pramata

- Each one of Triputi can't reveal itself and other two.
- Why?
- Each one is Jadam.

Triputi - Jadam

Pramata

Pramanam

Prameyam

Mind

Sense Organs

World

- All made of 5 elements, Maya Karyam.
- Who is the revealer of all them?
- I – Sakshi give Chidabasa to mind then alone mind is revealed and able to function as Pramata.
- This mind gives Chidabasa to sense organs – Pramanam and it gets revealed and are able to function as Pramanam.

- Sense organs lend Chidabasa to world – and world becomes known as Prameyam.
- Without me Chidabasa, world can't be known object – Prameyam.
- Why are you doubting the only awareness principle which is making Triputi known.
- I – Chidabasa make Pramata known, mind known.
- **What is the proof?**
  - Pramata available only in Jagrat + Svapna.
  - Pramata resolved when mind resolved in Sushupti.
- Once knower limb of Triputi is gone, the mind is gone, sense organs and world also gone.
- Therefore when mind goes, Pramata goes, Pramanam and Prameyam go away.
- When mind is operative, Pramata, knower is in operation.
- When mind resolved, Pramata knower is not in operation.

#### f) Pramatra Daya :

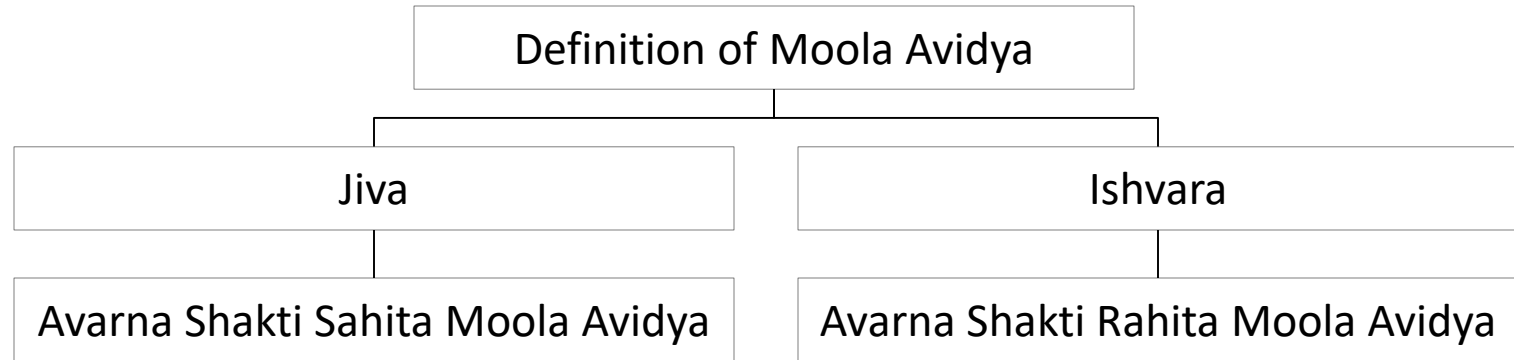
- Mind, Sense Organs, Pramanam and world – Prameyam Upadanat.
- They have a common material cause.
- They are products of Moola Avidya.

Rama has got father in the form of Dasharatha	Rama is son of Dasharatha
Bahuvrihi Samasa	Tat Purusha Samasa

- Here Bahuvrihi used.
- Upadanam = Tiputi, has material cause in the form of Moola Avidya.
- Triputi is product of Moola Avidya.

#### g) Anava Bodha :

- Moola Avidya Matra – only.



#### h) Tasmāt :

- Moola Avidya being Jadam, Triputi is Jadam.

i) Pramatra Daya Jadaha, Jada Avidya Karyatvat is the reasoning.

#### Tasmāt, Conclusion :

- None of Triputi can know itself or the other 2.
- What is our experience?
- Triputi is known and it cannot be known by any of its members.
- It is known by Someone outside Triputi.
- None of Triputi can know anyone of Triputi, but Triputi is known.



- Therefore it has to be known by someone outside the Triputi.
- Triputi Sakshi, Avastha Traya Sakshi, that alone I am.
- Why you don't accept.
- These Slokas beautiful contribution of Sureshvaracharya in Naishkarmya Siddhi.
- Other texts don't have these ideas.

### Verse 106 :

न विदन्त्यात्मनः सत्तां द्रष्टृदर्शनगोचराः ।  
न चान्योन्यमतोऽमीषां ज्ञेयत्वं भिन्न-साधनम् ॥ १०६ ॥

*na vidanty ātmanah sattām draṣṭṛ-darśana-gocarāḥ  
na cānyonyam ato 'miṣām jñeyatvaṁ bhinna-sāadhanam*

The seer, seeing, and the object seen cannot [each of them] know their existence. Nor can they know [one another's existence] mutually. So they become objects of knowledge due to some other means different from them. [Chapter 2 – Verse 106]

### a) Drashtru Darshana Gochara :

Drashtru	Darshana	Gochara
<ul style="list-style-type: none"> <li>- Mind</li> <li>- Pramata</li> </ul>	<ul style="list-style-type: none"> <li>- Sense Organ</li> <li>- Pramanam</li> </ul>	<ul style="list-style-type: none"> <li>- Sense Object</li> <li>- Prameyam</li> </ul>

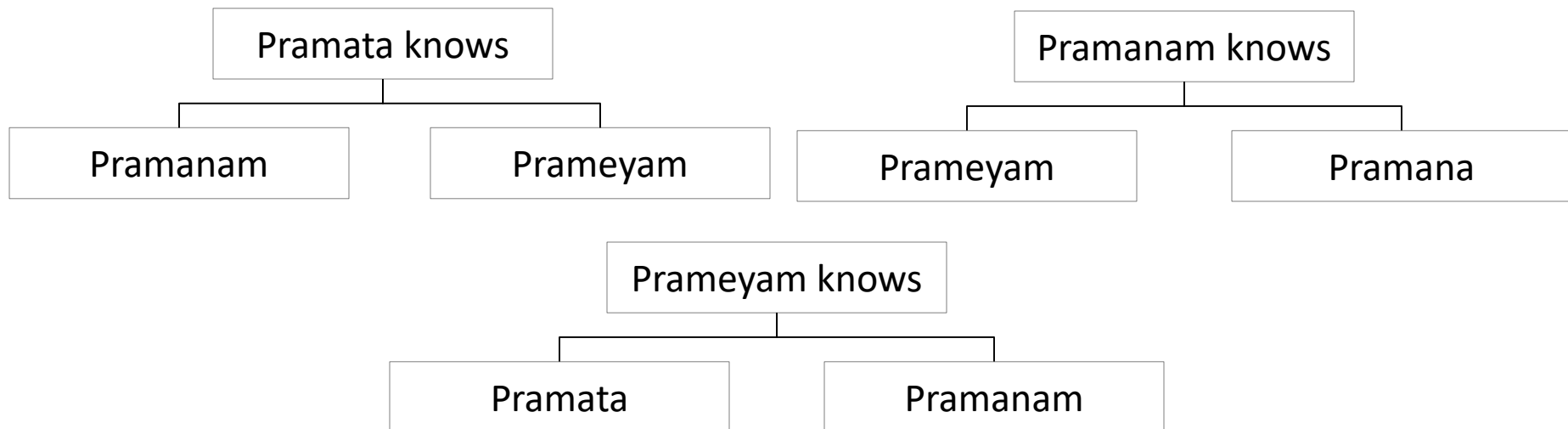
Triputi

## b) Na Vidanti :

- Can never be known.

## c) Atmanaha Sattam :

- Can never know their own existence.
- Mind Pramata can never know I Pramata the mind am existent.
- Desk can never know or say I am existent.
- Similarly world can't know its own existence.
- Atmanaha Sattam Na Vidanti.
- Each one may not know itself, but why can't they know other two?



- One knowing other 2 not possible.

Gita :

देवान्भावयतानेन  
ते देवा भावयन्तु वः ।  
परस्परं भावयन्तः  
श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

devān bhāvayatānena  
te devā bhāvayantu vaḥ ।  
parasparam bhāvayantaḥ  
śreyaḥ param avāpyastha ||3-11||

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

### Chinmaya Example :

- In Heaven and Hell → Elbows were stuck couldn't bend, couldn't feed themselves.
- In heaven people were well nourished, in hell – dilapidated – why?
- In Heaven one feeds the other.
- I cannot eat myself, others feed me.
- Similarly Pramata can't know itself, can it be known by others?

### d) Ameesham Anyonyam Na Vetti :

- Among 3, mutually exclusive, don't know each other.
- **Therefore Triputi can't know itself, but is very well known.**
- We use word Triputi, indicates it is known.

- To make them known requires Sakshi which is aware of Triputi's arrival in Jagrat Avasta – therefore called Savikalpaka Avasta.
- Also Sakshi aware of Savikalpaka Avata in Swapna.
- The illuminating principle of dream.
- Sakshi aware of Triputi's resolved condition, Nirvikalpaka Avastha, Sushupti.

#### e) Jneyatvam :

- **Triputi known status is due to some other factor outside Triputi.**

#### f) Bhinna Sadhanam :

- Known because of some other illumining factor.
- That illumining factor is called Chetanam, sentiency, Sakshi.
- Binna Sadhanam Yatu Tatu Preyatvam – Bahuvrihi Samasa.
- Who is that Sakshi?

I am that Sakshi.

- **Triputi is incidental Addition and deletion to Sakshi principle in Jagrat, Swapna, Sushupti.**

- Everyday we are experiencing arrival and departure of Triputi, that Sakshi I am.

## Revision : Verse 106

- What is relationship between Atma and Triputi (3 P's)
- 3 P's are products of Moola Avidya.
- 3 P's are Jadam by themselves.
- Antahkaranam, Indriyas, Prapancha (Sense – object – common name of Shabda – Sparsha, Rupa, Rasa, Gandha).
- By themselves Jadam, they don't have capacity to reveal themselves.
- Mind can't say I am mind, by itself.
- Pramata, Pramanam, Prameyam can't reveal themselves and neither others.
- Each can't reveal other 2 (Jadatvatu).
- Clip can't reveal itself and desk can't reveal clip.

• **Triputi can't reveal itself or mutually, that is the truth.**

- We are aware of 3 P's presence and existence, Jnana Vyaparaha and consequent experiences in Jagrat and Svapna.

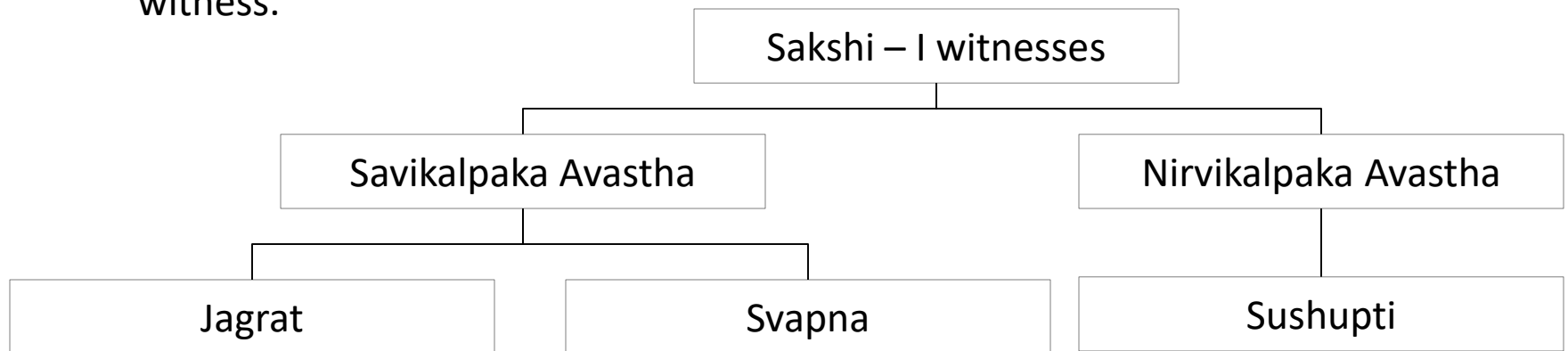
• **Triputi can't reveal itself, but Triputi is known to us.**

• **Triputi must be revealed by some other principle other than itself which is called Triputi Sakshi.**

- Triputi Sakshi can't be a product of Moola Avidya.
- If so, Sakshi will require something else.

- **Therefore Sakshi is not Avidya Karyam, not Adhyastham (Superimposition) not Mithya, hence Satyam.**

- Since Sakshi not product of Avidya, it is not Adhyastham.
- Since it is not Adhyastham, it is not Mithya.
- Since it is not Mithya it is Satyam.
- That Satya Sakshi other than Triputi must be accepted by all.
- Then we say that Satya Sakshi I am.
- I am witnessing arrival of Triputi during Jagrat and Swapna from Moola Avidya which is in Sushupti Avastha.
- From that Triputi arrival, I witness in Jagrat and Swapna and resolution in Sushupti, I witness.



- I am Adhishtanam and illuminator of Triputi.

#### **a) Drishtru Darshana Gochara :**

- Triputi – 3 P's.

**b) Atmanaha Sattam Na Vidanti :**

- Atmanaha – Reflexive pronoun.
- They do not know their own existence.

**c) Chanyonya Mato Misham Api :**

- They do not know existence of others, Mutually also, they do not reveal their existences.
- Therefore all must be revealed by some non-material principle.
- 3 P's – Material
- 3 fold – Material is illumined by nonmaterial entity called Sakshi.

**d) Jneyatvam :**

- Their known status.

**e) Ameesham :**

- Sashti - connected to Dristru Darshana Gocharan.

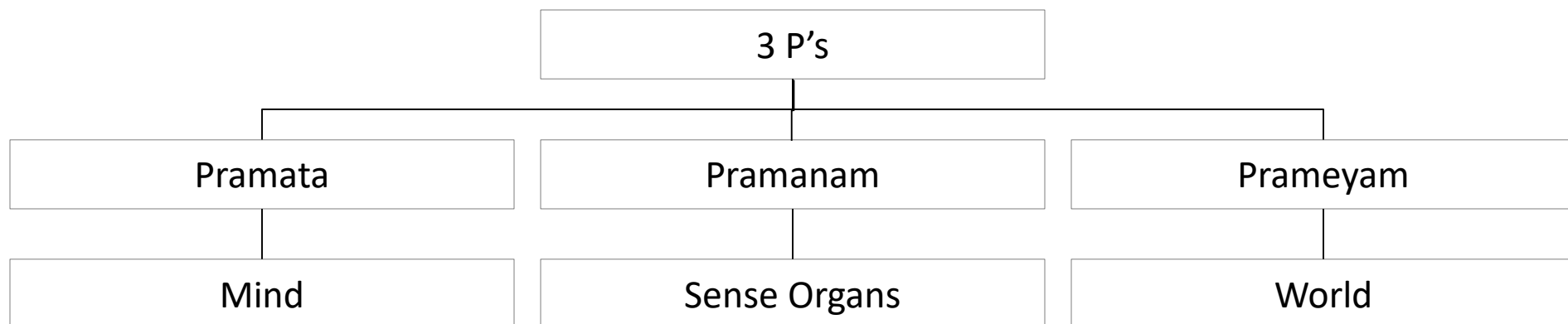
**f) Yasya Jnatva...**

## Verse 107 – Introduction :

द्रष्टादेः असाधारण-रूपज्ञापनायाह ।

*draṣṭrāder asādhāraṇa-rūpa-jñāpanāyāha*

With a view to convey the distinctive nature of the seer, etc., the following is said.  
[Introduction – Chapter 2 – Verse 107]



- All 3 Synonymous.

### a) Drashta Dehe Asadaranam :

- What is Drashtas unique status, original nature, Svarupam, Lakshyam.
- Drishta = Pramata.

### b) Jnapaneyam :

- To teach student the definitions who have not heard before, author repeating again.



## Verse 107 :

बाह्य आकारवान् ग्राह्यो ग्रहणं निश्चयादिमत् ।  
अन्वय्यहमिति ज्ञेयः साक्षी त्वात्मा ध्रुवः सदा ॥ १०७ ॥

*bāhya ākāra-vān grāhyo grahaṇam niścayādi-mat  
anvayy aham iti jñeyah sākṣi tv ātmā dhruvaḥ sadā*

With a view to convey the distinctive nature of the seer, etc., the following is said.  
[Introduction – Chapter 2 – Verse 107]

### Triputi Definition :

#### a) Bahyam Akaravan Grahyaya :

- Grahyam = Prameyam = Drishyam = Object of knowledge  
= Outside body.
- Requires 5 Sense Organs.
- Apertures must be open then external world is perceived.

#### a) What is nature of Prameya Prapancha Akaravan?

- Has Rupam Akara, Nama Rupa Prapancha, form, colour is Rupam.
- Indicates Pancha Gunaha Shabda, Sparsha, Rupa, Rasa, Gandha.
- Saguna Prapancha = Prameyam.
- Material in nature.

- **Materiality of Triputi should be assimilated well.**

- Once you assimilate the materiality of Triputi, then non-material Atma becomes more pronounced.

- **Unarvu = Awareness, non-material.**

- Body Biochemistry neurological impulses, brain, thought, world is material.
- Nonmaterial, we are all aware, Unarvu is then clear.
- Sureshvaracharya asserting here the materiality of Triputi.
- Akaravan = Saguna Matter.
- It is Savikara, continuously changing, Prameyam.

**b) Grahanam = Pramanam :**

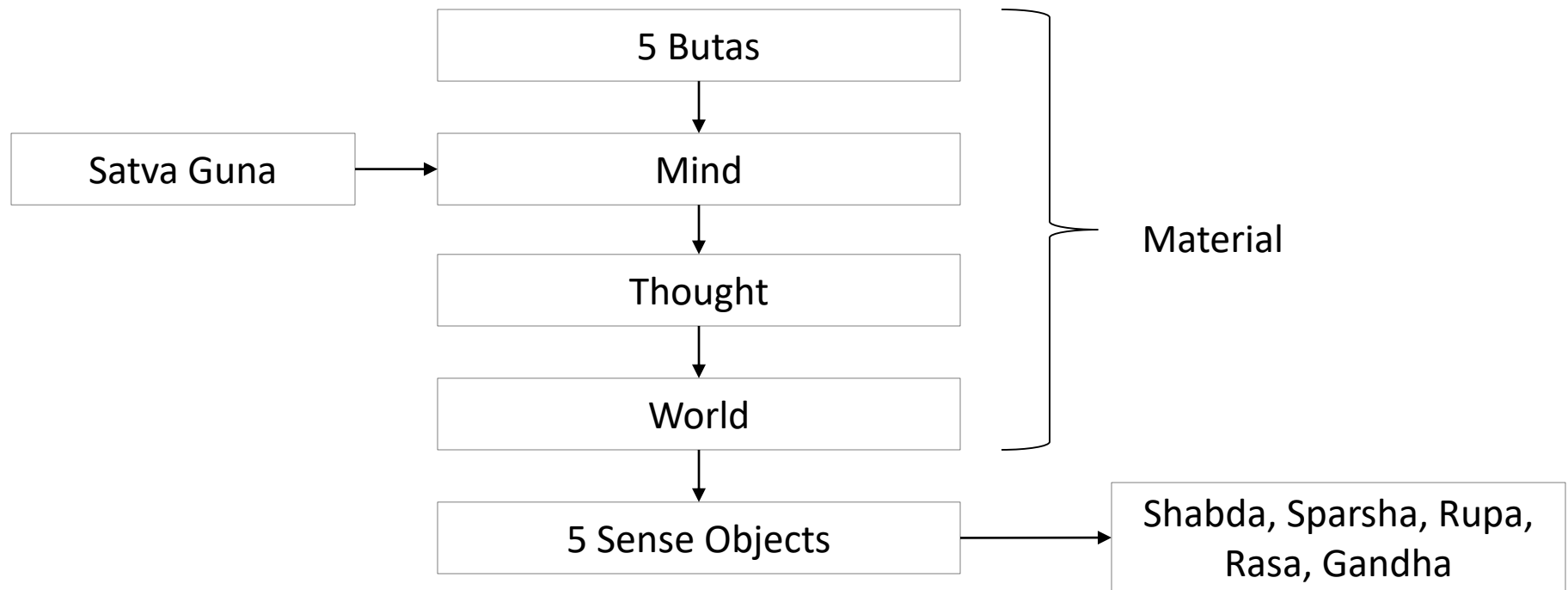
- Nishchayadhi Matu.
- Varieties of cognitive thoughts, experiencing thoughts is Pramanam.
- Why thought is Pramanam?
- In presence of thoughts, Prameyam is known.
- If no Ghata, Pata Vritti, Pot cloth not existent for me.

**c) Pramata = Grahakam :**

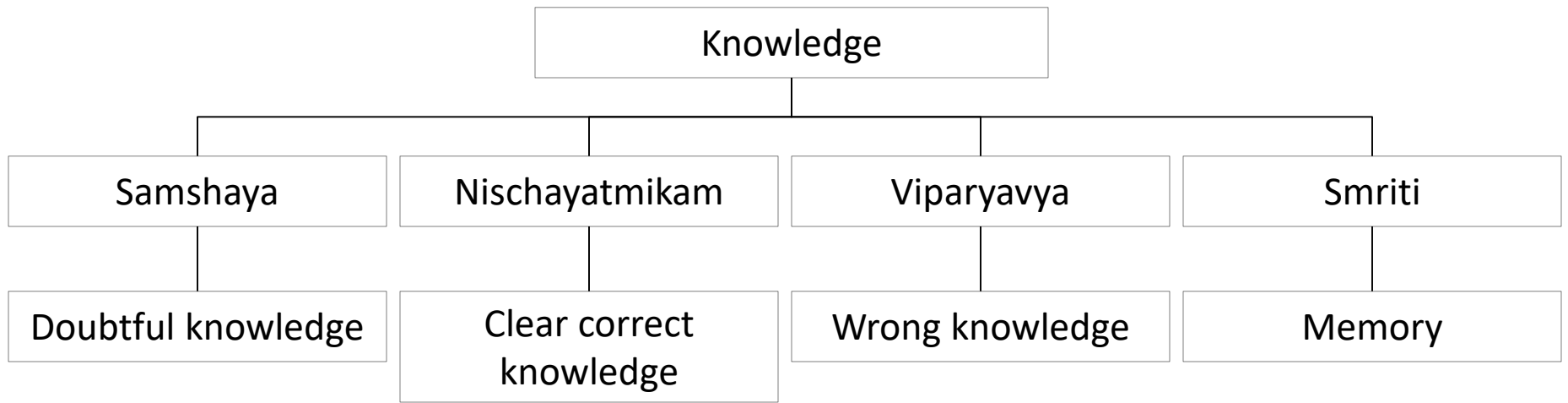
- Nonexistent in Sushupti and in Samadhi, when you deliberately remove thought.
- When Pramana Vrittis are resolved, Prameya Prapancha also resolved simultaneously.

- **Pramanam alone reveals Prameyam.**

- What is that Pramanam – thought?
- Every thought is material in nature because it is born of Mind.
- Why Mind is material?
- Born of Satva Guna of Pancha Bhutani – material.



- Every Pramanam, Grahanam – Is Material Nishchayatmika Vatu.
- Cognitive thoughts which are of nature of Nishcaya, conviction, clear Jnanam.
- Thoughts of Sattva nature are clear, valid knowledge.



- Grahanam – Pramanam also material.
- Is memory Prama or Brama discussed in Vichara Sagara.
- Pramanam is thought material, Jadam.

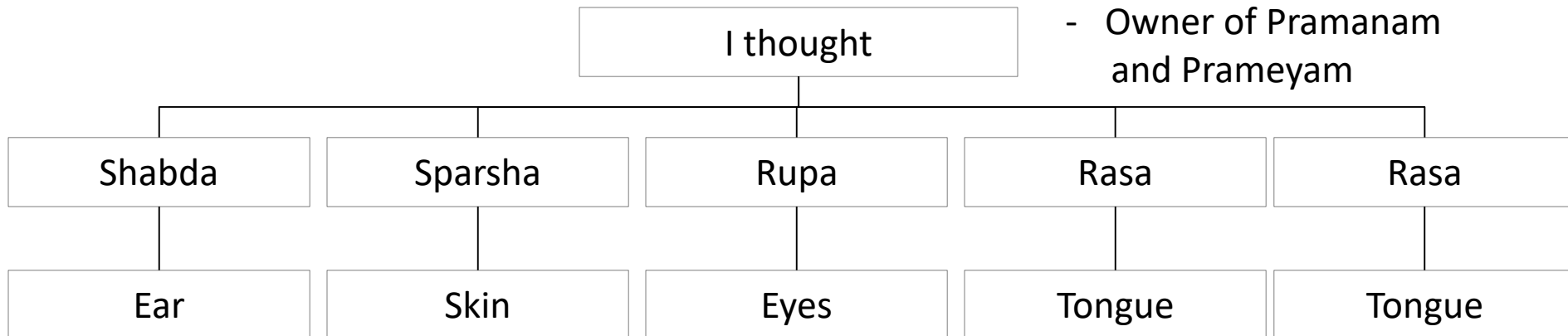
**d) Nishchaya Aadhi Matu :**

- Endowed with variety of cognitions.

**e) What is Pramata?**

- Anvayi iti Jneyaha Pramata, Ahankara.
- Ahamkara Vritti which associates with every form of knowledge.

- Ego – Pramata
- Owner of Pramanam and Prameyam



- When Shabda knowledge I say, I know sound.
- When Shabda Vritti replaced by Sparsha Vritti, I say I know touch.
- I – Ahamkara – I thought continues throughout changing Vritti Jnanams of the universe.
- This I – connecting with knowledge 1, 2, 3, that I corresponds to that which is substratum of all thoughts = Mind.

• **Antahkaranam = Mind = Lake = I thought**



Upon mind lake, Shabda, Sparsha, Rupa, Rasa, Gandha Vrittis take Place – Waves.

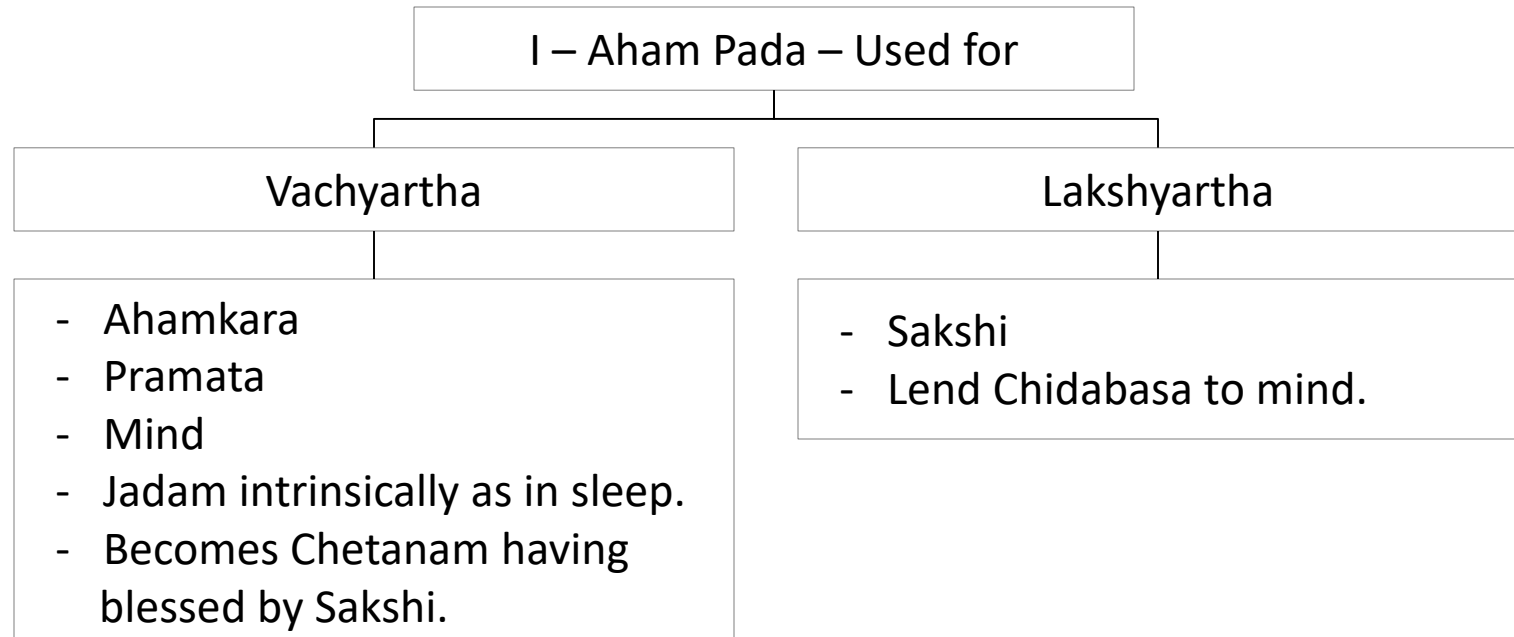
- Pramata thought = Ahamkarata.

- **I thought obtaining in Jagrat Avastha connects with knowledge of the world.**
- **I thought resolves in Sushupti.**

- Ahankara which connects with every knowledge is called Avayi, connecting claiming Ahamkara.
- Claiming is form of thought.
- Previously I Antahkaranam saw colour, then sound.
- When Antahkaranam is active, Ahamkara is active, when resolved, Pramata, Ahamkara is resolved.

#### f) Anvayi :

- Connecting Aham Vritti I thought.
- Anu + Yi – Anveti Iti Anvayi.
- Persisting continuous I thought not Sakshi.
- Nobody uses I for Sakshi.



### **Ajnani Joke :**

- Moon is more powerful or sun?
- Moon!
- During night when we really require, moon gives light.
- Sun shines when we don't require light.

### **Truth :**

- Sun lends light to moon.
- Moon illumines earth.

### **Don't Ask :**

- Mind already illumining with Chidabasa, why you require Sakshi.
- Mind is already sentient, why it requires Sakshi?
- Mind shining with Chidabasa only because of Sakshi.
- **Panchadasi :**  
Never say mind is revealed by Chidabasa, but say, Sakshi alone illumines mind through Chidabasa.
- Moon illumined by Sunlight not moon light.

### **Law :**

- Reflecting medium never illumined by reflected light.

- Reflecting medium, mind, only illumined by original consciousness, Chaitanyam.
- Mind resolves in Sushupti, sense organs resolved, world resolved, all resolved in Atma Chaitanyam.

### Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥  
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

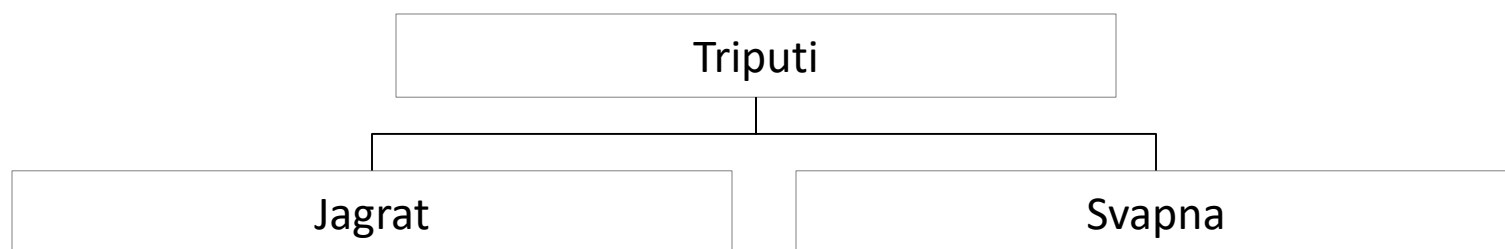
na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।  
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥  
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- I Sakshi alone am, Jivatma Paramatma Aikyam is the truth. Jagan Mithya, Brahma Satyam, exists in 3 periods of time, I am ever free Atma.
- Anvayi – Ahamkara, Ahampada Vachyatha, Pramata, is Aham know as I the Pramata iti Jneyaha.



- What is Sakshi?
- 1<sup>st</sup> Note – 3 material entities Pramata, Pramanam, Prameyam.
- Vyavahara requires Triputi, for life process to go on.
- Material mind, sense organs, world is subject to arrival, departure.
- Entire Universe, too huge an entity is one of Triputi arriving and departing.
- When entire universe arrives, it is Prameyam, available when there is Pramanam, which is possible when Pramata is activated by Sakshi.
- I – Sakshi lend Sat – Chit to mind and Pramata rises, then Pramanam operational and world is kicking and alive.
- You start analysis from Sakshi → Sleep state → Waking state → Dream state → Sleep state → Sakshi state (Turiyam).
- Triputi rises in me consciousness.
- I have 2 sets of Triputi.



- When tired of watching, resolve both, go to Sakshi, Kevala Nirgunashcha in Sushupti.
- Triputi subject to arrival and departure.

### g) I Sakshi am Dhruva Anvayi Aham Iti Jneyaha :

- Atma Sakshi is nonmaterial, consciousness, different from 3 material mediums.
- In that Sakshi, world of Triputi manifests and unmanifests. I am ever free.
- Scientific material instruments can't study consciousness.
- No material instrument can study consciousness, have access only to material field.
- Mind, sense organs are material, have access to material universe.
- Mind, sense organs, scientific instruments have no access to nonmaterial Sakshi.
- If consciousness not accessible to any material instrument, how can you prove its existence.

#### • **We ask counter question :**

Is this question raised by material or nonmaterial entity?

- No question can be asked by material entity like desk.
- Question comes because now when there is nonmaterial medium in whose presence question is raised.
- That nonmaterial medium in which I am raising question is consciousness.
- World I reveals presence of non-material consciousness.

Gita :

अहमात्मा गुडाकेश  
सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च  
भूतानामन्त एव च ॥ १०-२० ॥

ahamātmā guḍākēśa  
sarvabhūtāśayasthitaḥ |  
ahamādiśca madhyaṃ ca  
bhūtānāmanta ēva ca || 10 - 20 ||

Lord says, “ O! The master of the sleep, Arjuna, I am the self, who resides in the hearts of all beings and I am the cause of the creation, sustenance, and resolution of all beings/things”. [Chapter 10 – Verse 20]

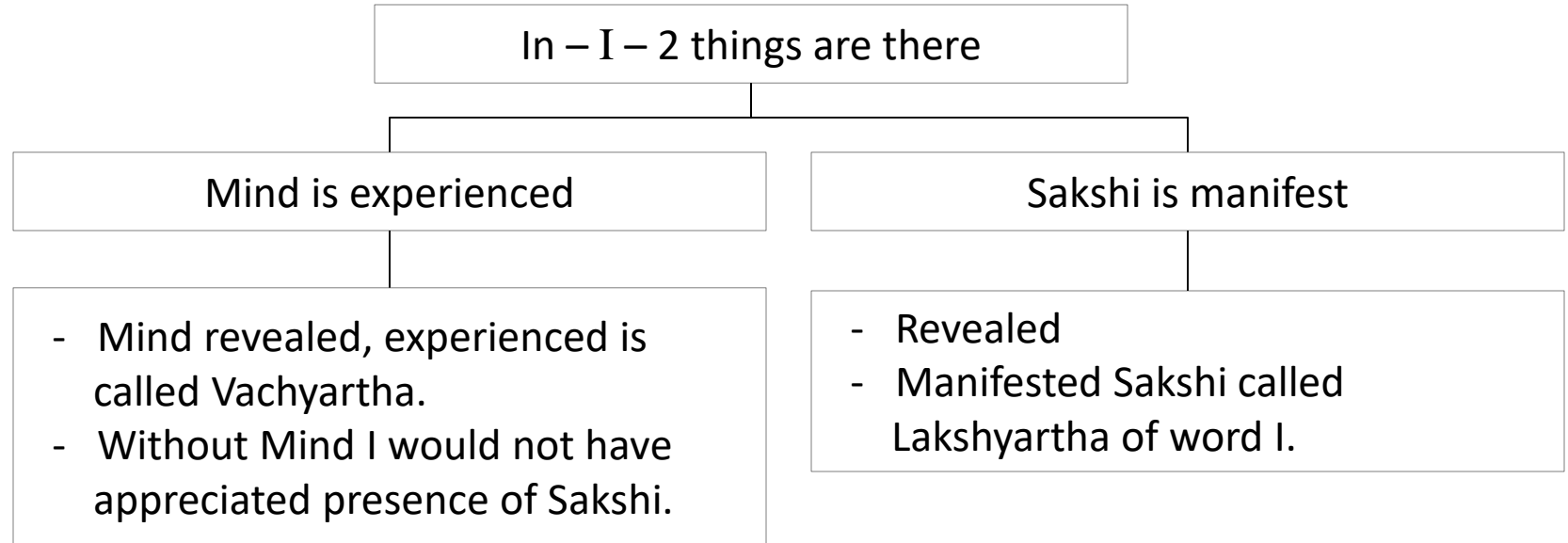
- Sakshi Atma is Sada Dhruva, ever shining, Changelessly present.

**Example :**

Hand	Pure Sunlight
<ul style="list-style-type: none"><li>- Recognised because of mixture of hand and light.</li><li>- Hand manifests light.</li></ul>	<ul style="list-style-type: none"><li>- Can't be perceived, recognised by you.</li><li>- Without light, hand can't be recognised.</li><li>- Light reveals hand by illumining the hand.</li></ul>

Mind	Consciousness
<ul style="list-style-type: none"> <li>- Required not to reveal consciousness, but manifest Consciousness.</li> <li>- Sakshi is Abivyakhti because of mind.</li> </ul>	<ul style="list-style-type: none"> <li>- Illumines mind, experiences mind.</li> <li>- Mind is Prakasham because of Sakshi.</li> </ul>

- Both mutually help.



- Hand helps you to recognize light.
- Mind, sense organs, world, help you to recognize nonmaterial Sakshi, Atma.
- This is beautifully explained in Adhyasa Bhashyam Ratnaprabha tika.
- Sakshi Dhruva.

## Verse 108 – Introduction :

सर्वकारक-क्रियाफल-विभागात्मक-संसारशून्य  
आत्मेति कारक-क्रियाफल- विभागसाक्षित्वाद्  
आत्मनः, तदाह ।

sarva-karaka-kriya-phala-vibhagatmaka-samsara-sunya  
atmeti karaka-kriya-phala-vibhaga-saksitvad  
atmanas tad aha I

Since the Self is the witness to the factors of action, action and result, it is bereft of the entire empirical existence characterized by the distinctions of the factors of action, action and result. It is stated thus. [Introduction – Chapter 2 – Verse 108]

- Entire material Triputi is recognized because of non-material medium of all pervading consciousness.
- In your absence, sunlight will be pervading in pure space, where there is no Reflected Medium sunlight can't be perceived.
- If no matter, consciousness can't be manifested.
- Consciousness is like light medium in which Triputi rises and life's process goes on and on....
- During Pralayam, it is temporarily suspension.

## Dakshinamurthi Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः  
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah  
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |  
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- **Don't identify with arriving, departing members of Triputi – 3 P's, then life will become struggle or boredom.**
- After 50, 60 years, life is Baram, heavy.
- You ask why life? Why can't it end sooner, because we are absorbed in Triputi.
- Stand aloof.
- See cognitive process.
- Can't go away from Triputi and stand in one corner.
- It is only awareness.

**Gita :**

तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

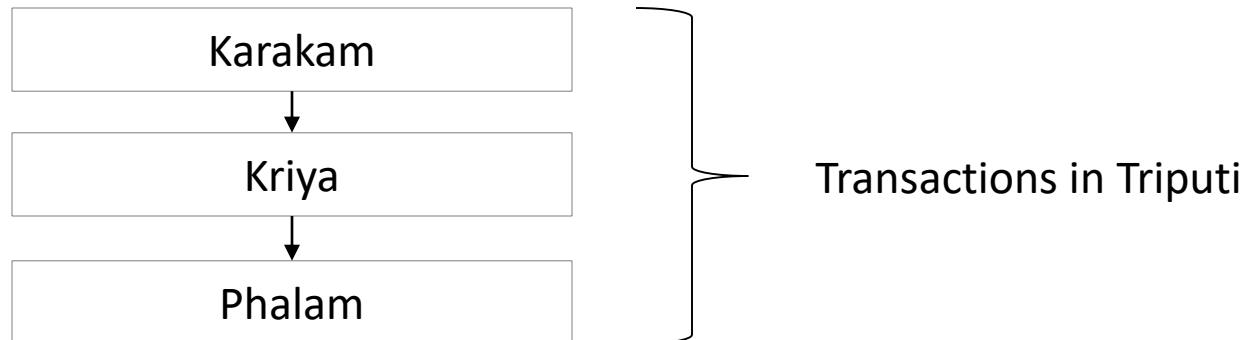
tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ ।  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- Let Jagrat channel come and problems come.
- Let Svapna channel come.
- Claim fact, I am medium in which Jagrat, Svapna Avasthas come and go.
- I am Nitya Asamsari Asmi.
- Come to Binary format.
- I am victimized, world victimizer, Bagawan Saviour is  $\Delta$  format, can't continue too long.

**a) Karaka Kriya Phala Vibhaga :**

- Karakas responsible for transactions.
- Subject, object, instrument, location are responsible for Kriya.
- Every transaction born out of Karaka.
- Karaka – father, Kriya – daughter.
- In Jagrat Karakams come, transactions start, pleasurable, sorrowful experiences are grand child.



- Vibhaga alone called Samsara.

- **Continue life with Sakshi Nishta, otherwise life is a Baram, Samsara.**



- Whole life is Baram.
- Growing old without Baram is Moksha.
- That Moksha is available only in Sruti shop, Jnana Dhanam.

### **Taittiriya Upanishad :**

- Dravidagum Suvarchasam.
- Jnanam = Atma.
- Atma not Buddhistic Shunyam of nothingness.
- Jnanam free from Samsara without Triputi.
- Does not mean Triputi is absent.
- Triputi is material in nature.
- Matter can never be created or destroyed only transformed.



- Freedom is not removal of Triputi because it can't be removed.
- What is it?
- It is falsification of Triputi, understand it is of lower order of reality, Mithya.
- Mithyatva Nishchaya of Triputi = Removal of Triputi.
- It is cognitive, intellectual process.
- Only understand Triputi is Mithya, lower order of reality, as good as not there.
- Experiencable like reflection in Mirror or dream, but uncountable is Triputi, Mithya.
- Understanding this is Advaita Siddhi.
- Shunya Atma iti Jnatayaha, Jnanyayate, this it is known.
- Why you say this? Because Atma happens to be nonmaterial Sakshi.
- **Nonmaterial witness can't be affected by material events.**
- Illumining medium not affected by illumined objects.

**Example :**

- Surya Prakasha spreads over all illumined objects but Surya Prakasha not affected.

**Gita :**

अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

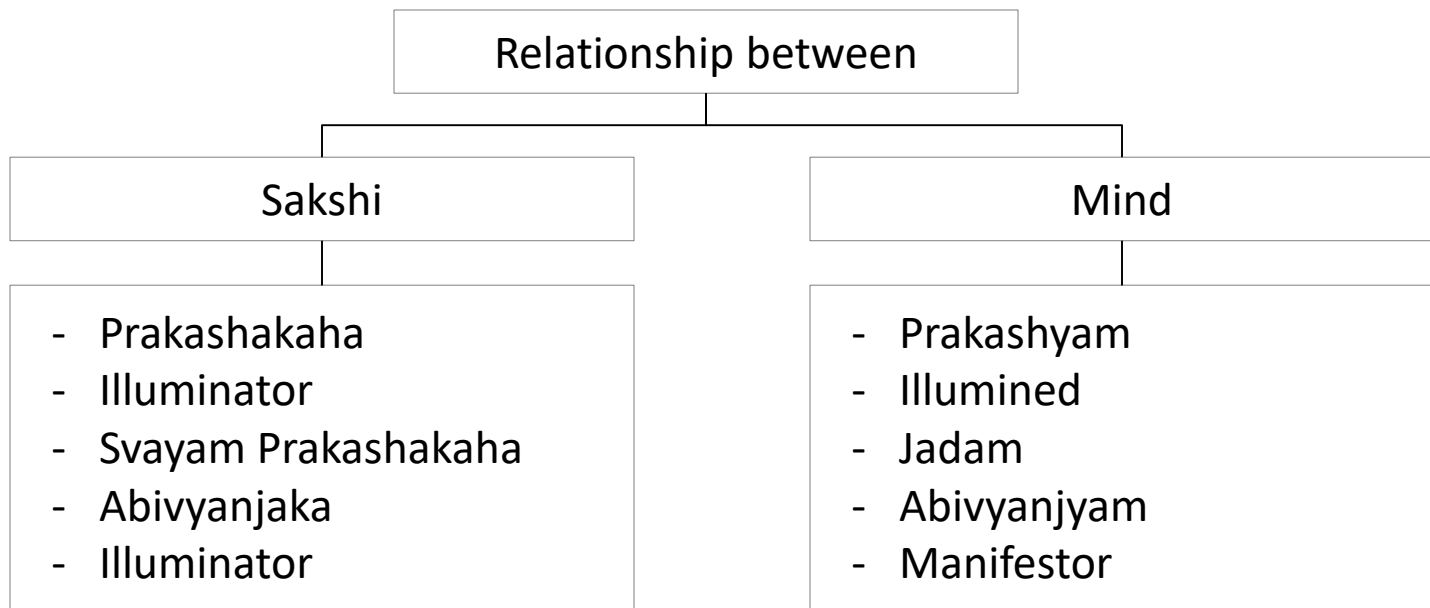
acchēdyō'yam adāhyō'yam  
aklēdyō'sōṣya ēva ca ।  
nityaḥ sarvagataḥ sthāṇuḥ  
acalō'yam sanātanaḥ ॥ 2.24 ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

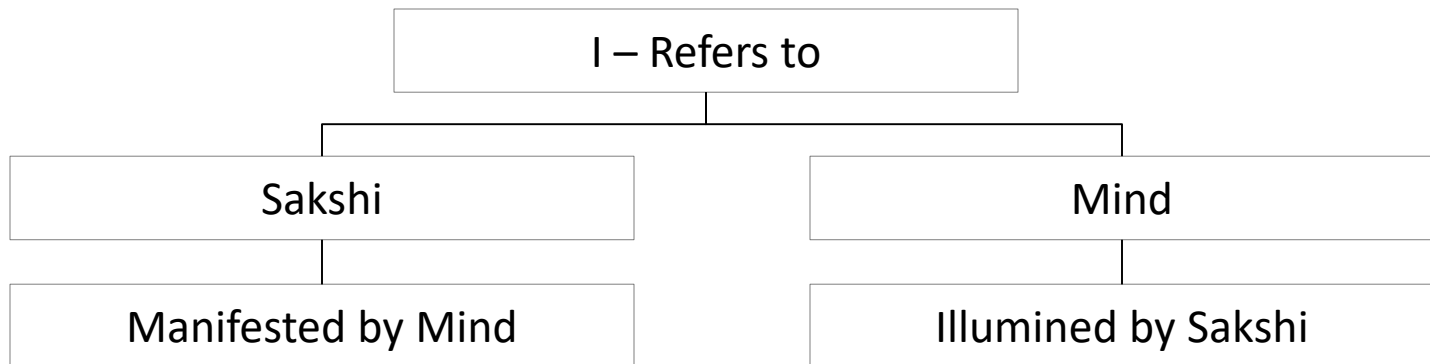
- Prakasha is Achedyaha (Not cut), Adaahyaha (not burnt), Akledyaha (not moistened), Ashoshya (not dried).
- Similarly, I am Chit Prakashaha, why should I be afraid of life Drama.
- Why seek Videha Mukti?
- I allow it to continue.
- If not Prakasha, take Akasha.
- 2 examples for Sakshitvat Atmanaha.

### **Revision : Verse 108**

- Triputi is Jadam by itself.
- Pramata = Antahkaranam, Jadam.
- Pramanam = Sense Organ, Jadam.
- Prameyam = Bahya Prapancha, Jadam.
- Triputi known and active only because of nonmaterial conscious principle, Sakshi.
- Sakshi, can be recognized in the Pramata, in the very word I.
- Mind is illumined by Sakshi.



- Sakshi by itself in the absence of mind can never be recognized as I am.
- Therefore, mind is required for the manifestation of Sakshi.
- Mind requires Sakshi for its illumination.
- Sakshi requires mind for its manifestation.



- Both simultaneously obtained in one word I – Sakshi + Mind.
- In absence of mind, Sakshi not in manifest form but in pure form.
- I can't use word I.

- **Aim of Vedanta :**

**Claiming manifested Sakshi in the I as Satyam and seeing the illumined mind, Pramata, as Mithya.**

- Because Pramata is subject to arrival and departure, experientially and Pramata is negated by Shastram, Pramata is Mithya.
- After falsifying Pramata, put on Pramata Ahamkara Kanchukam coat for Vyavahara.
- Dressing required for coming out.
- I Sakshi when I come out in Jagrat I put on the Ahamkara Kanchukam and overcoat for Svapna.
- In Sushupti, Ahamkara coat removed, undressed.
- I Sakshi am self evidently present but to say “I am present”, I require Ahamkara Kanchukam.
- I exist without Ahamkara but to say I exist I require Ahamkara.
- That Ahamkara, material mind is the Pramata.

## Verse 108 :

ग्राहकग्रहणग्राह्यविभागे योऽविभागवान् ।  
हानोपादानयोः साक्षी हानोपादानवर्जितः ॥ १०८ ॥

grahaka-grahana-grahy-avibhage yo'vibhaga-van I  
hanopadanayos saksi hanopadana-varjitah II 108 II

That which remains undivided in the midst of the distinctions of cognizer, cognition, and the cognized and that which is the witness of their loss and gain (i.e. absence and presence), is free from loss and gain. [Chapter 2 – Verse 108]

### 1<sup>st</sup> Line :

#### I) Grahaka Grahanam, Grahyam Vibage :

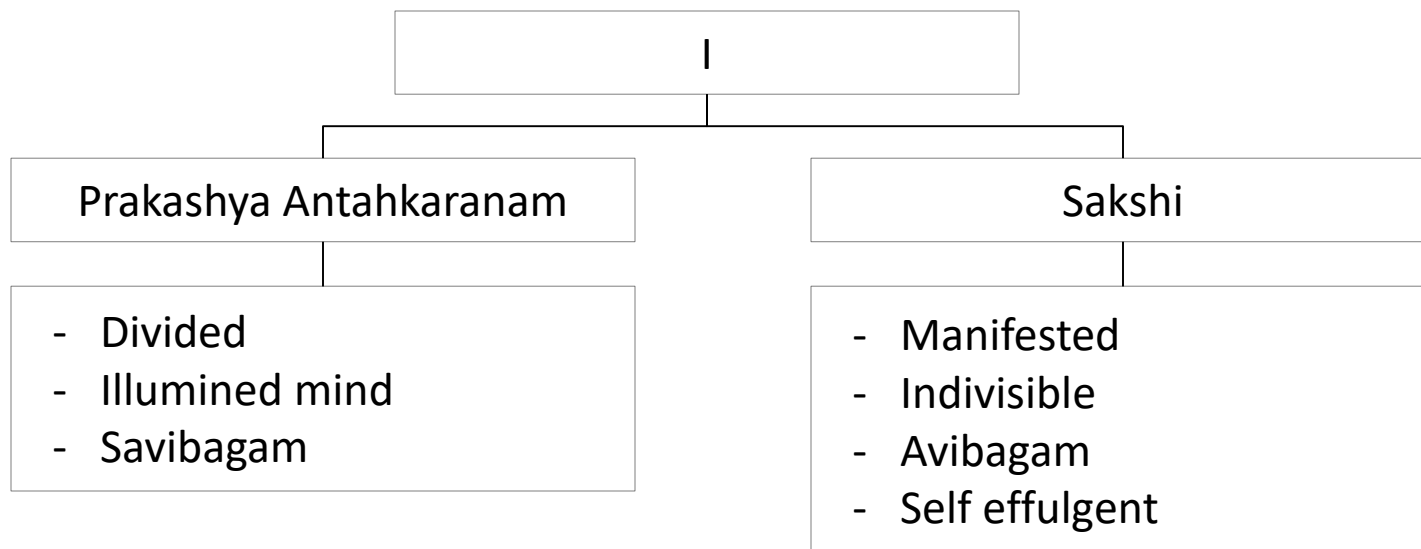
- In Triputi division exists.

Grahakam	Grahanam	Grahyam
<ul style="list-style-type: none"><li>- Pramata</li><li>- Ahamkara</li><li>- Jadam</li><li>- With Chidabasa Chetanam.</li></ul>	<ul style="list-style-type: none"><li>- Sense Organ</li><li>- Pramanam</li></ul>	<ul style="list-style-type: none"><li>- Prameyam</li></ul>

- Division obtaining in Anatma matter.
- Chaitanyam manifested in Triputi does not have division.

Fingers have division	Sunlight manifested in 5 fingers is divisionless
<ul style="list-style-type: none"> <li>- Countable</li> <li>- Division belongs to Triputi not Sakshi Chaitanyam.</li> </ul>	<ul style="list-style-type: none"> <li>- Ekam</li> <li>- Advaitam</li> <li>- Divisionless sunlight is manifest in divided fingers.</li> <li>- Divisionless Sakshi is manifested in Divided Triputi.</li> <li>- Avibagavan Sakshi.</li> </ul>

- Am I divided or undivided? Ask which I?



- Divisionless Sakshi is self-effulgent present during arrival and departure of Triputi in Jagrat and Svapna and continues after departure of Triputi in Sushupti.

## Hana Upadanyo Sakshi :

- Divisionless Sakshi is witness, constant, persisting consciousness when
    - Hana – Upadanam
    - Bava – Abava
    - Appearance – Disappearance
    - Agama – Apayayo
    - Presence – Absence
- } Of Triputi takes place
- Chaitanyam not doing job of witnessing then it will become Karta, Bokta, Pramata.
- **Immortal, eternal Chaitanyam is witness means.**
  - **In the presence of Chaitanyam inert Triputi gets witnessed.**
- Because it is witnessed, I am figuratively called witness.

### Example :

- When brother, sister gets married, a Sanyasi gets in-laws without consent!
- Similarly consciousness becomes a Sakshi without action.
- Inert Triputi gets witnessed because of its mere presence.
- I am Sakshi of arrival, departure of Triputi, unaffected, Hana Upadana Varjita, Rahitaha (free from).
- Suppose Sakshi has arrival, departure how will you know that Sakshi?
- Regress infinitum.

- Why Advaitam is binary format?
- Because Sakshi is Satyam, Triputi is Mithya, Vesham for transactions to go on + on...
- I Sakshi provide the screen for Drama to go on.
- When will it stop?
- Seriously yearning means have taken it as Satyam, attributed reality to Triputi.
- Know Triputi is Mithya, allow Drama to go on.
- **Satya Sakshi Aham Asmi is Naishkarmya Siddhi.**



## Verse 109 – Introduction :

ग्राहकादि-निष्ठैव ग्राहकादि-भावाभाव-विभागसिद्धिः  
कस्मान्न इति चेत् । तदाह ।

grahakadi-nisthaiva grahakadi-bhavabhava-vibhaga-siddhih  
kasman neti cet tad aha I

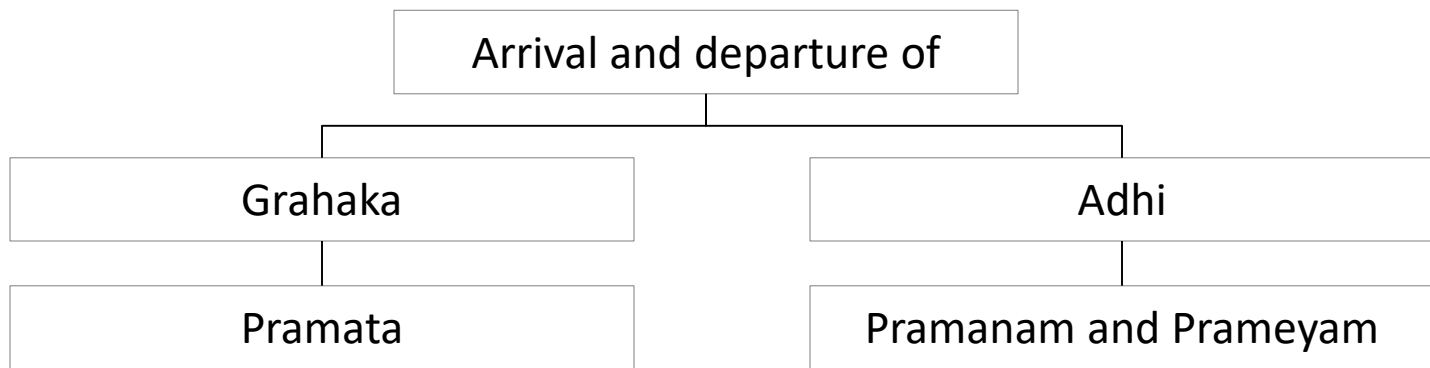
If it be asked, "Why should it not be said that the presence and absence of the different factors such as the cognizer are known by the cognizer and other factors themselves? the reply is as follows. [Chapter 2 – Verse 109]

### Purva Pakshi : Question

- Why can't Triputi itself know arrival and departure of Triputi.
- Why do you need to introduce Sakshi outside Triputi to illumine Arrival, departure of Triputi?
- Triputi = 3 P's.
- It has resources to know whole universe, Ghata, Pata, Vedanta Jnanam.
- Triputi capable of knowing Para and Apra – why can't that Triputi know Arrival and departure of Triputi itself?

### a) Grahaka Adhi – Bava – Abavaha Siddhi :

- Proof for Vibaga – 2 conditions, Bava, Abava, presence of Triputi – arrival of Triputi, Absence of Triputi, departure of Triputi.
- Siddhi – means proof, knowledge of division.



- Triputi Bava – Abava Siddhihi.

### **b) Grahakadi Nishta Eva Bavatu :**

- Let it be known or proved by Triputi itself.
- Nishta – let it be present.
- Why proving power of absence of Triputi can't be vested in Triputi itself?

### **Essence :**

- Why can't Triputi know itself?
- Why can't I know my absence?
- To know my absence, I am required.
- If I am there to know my absence, its not my absence.

### **c) Kasmata?**

- Why it is not possible.

#### d) Iti Chet :

- If such question is asked.

#### e) Tadu Aha :

- Lakshanaya, that answer author gives...

#### Verse 109 :

स्वसाधनं स्वयं नष्टो न नाशं वेत्त्यभावतः ।

अत एव न चान्येषाम् अतोऽसौ भिन्नसाक्षिकः ॥ १०९ ॥

*sva-sāadhanam svayam naṣṭo na nāśam vetty abhāvataḥ  
ata eva na cānyeṣām ato 'sau bhinna-sākṣikaḥ*

An object which is absent cannot itself know its cause and destruction, because it is non-existent. For the same reason, it cannot know [the cause and destruction] of these. Hence, it has something else as a witness to it. [Verse 109]

- Why can't Triputi know its absence without a Sakshi?
- Previously Sureshvaracharya has proved Triputi can't know its presence itself without Sakshi.
- Kai Mudikan Nyayena,

**Where is question of Triputi to know its absence if it can't know its presence itself without Sakshi.**

- In absence of Sakshi, consciousness, Triputi by itself is Jadam (mind, Antahkaranam, world).
- **Triputi during its existence itself can't know its presence, where is question of knowing when it is absent.**

## Purva Pakshi : Question

- Why can't Triputi know its presence with help of Chidabasa.
- Is Sakshi required?

## Sureshvaracharya :

- Chidabasa, reflection, present because of Sakshi.
- Without Sakshi, Chidabasa can't be formed, can't exist.
- Without Chidabasa + Sakshi, Triputi can't know its presence.

## 1<sup>st</sup> Argument :

- How can Triputi know its absence is Kai Mudikan Nyaya – Jadatvat.

## 2<sup>nd</sup> Argument :

- Nothing can know its absence.
- If somebody has to know its absence then that somebody can't be absent.
- He has to be present as knower of absence.
- If he is present as knower of absence, he is not absent.

## Advaita Makaranta : Beautiful argument

न च स्वजन्म नाशं वा  
द्रष्टुमर्हति कश्चन ।  
तौ हि प्रागुत्तराभाव-  
चरमप्रथमक्षणौ ॥ १५ ॥

na cha swajanma nā shamvā  
drashtu marhati kaschana ।  
touhi prāguttarābhāva  
charamapratha makshanau ॥ 15 ॥

And no one can ever see one's own birth or death. Birth is the final moment of prior non-existence (earlier absence) and death is the first moment of posterior non-existence (the later absence) respectively.  
[Verse 15]

- Brilliant argument.
- Nothing can know its birth or death – why?
- Svasya Janma, Svasya Nashe I never know.
- Once I am dead, I am not there to know death.
- Before my birth, I am not there to know my birth to convey this idea..

### **I) Definition of Birth :**

**Janma :**

- Prag Abava Charama Kshanam, last moment of prior non-existence of a thing.
- Birth = When prior non-existence ends, ending moment of previous non-existence.

### **II) Death definition :**

- 1<sup>st</sup> moment of posterior, later, non-existence.
- After death = posterior non-existence.
- Suppose I have to witness birth, I have to witness last moment of my prior nonexistence.

**I should witness my prior non-existence, then can witness my last moment.**

- When I witness last moment, I know I am born now.

- **Lakshmi Dhar Kavi says :**

Since I can never witness my own prior non-existence I am never born.

- **3 Steps : I can't talk of Birth because :**

- I can't witness my non-existence.
- I can't witness my prior non-existence.
- I can't witness last moment of prior non-existence.

- Birth never proved by Ahamkara.

- Celebration of Birthday, Jayanti, Vardanti, Ajnanis point of view.

- I have never witnessed birth, so I am never born.

- **Similarly, I have no death – 3 Steps :**

- I can't witness my non-existence.
- I can't witness my posterior nonexistence.
- I can't witness 1<sup>st</sup> moment of posterior non-existence.

- Therefore, witness has to be other thing than Ahamkara.

- Ahamkara can't know its arrival and departure.

**a) Triputi Sva Sadhanam Na Vethi :**

- Sadhanam here is Janma.
- Sva Sadanam Triputi can't know its own origination, arrival.

## **b) Nasham Va Na Svayam Vetthi :**

- Triputi can't know its own departure, or death.
- Before birth Triputi is not there.
- After death, Triputi is not there.
- How can it be witness of its arrival origination or departure, death.

## **c) Svayam Nashtaha San Abavataha :**

- Because of its absence, as in Sushupti Avastha.
- Triputi can't talk about absence of Triputi.
- In Sushupti, Samadhi, Moorcha, then what is there?
- There is something other than Triputi.
- In Triputi what we are experiencing is Nirvikalpaka Sakshi Tatvam alone.
- To say I am Sakshi, I require Triputi which obtain only in Savikalpaka Jagrat Avastha.
- In Nirvikalpaka Samadhi, knowledge can't be obtained.
- Knowledge requires Pramata.
- In Samadhi, Triputi resolved like sleep state.
- How can you talk about anyone getting Jnanam.
- Knowledge only in Jagrat when Guru and Shastra are available.
- I have to claim that Sakshi which I experience in Sushupti, I refer to that in Jagrat as my Svarupa.

- This Ahamkara which I am using for Vyahara is my incidental dress, Kanchukam, worn for few hours and removed daily.

**d) Abavaha Na Vetti :**

- Triputi does not know.

**e) Ataha Eva :**

- Therefore only.

**f) Anyesham Api Bavaha – Abavaha Cha Na Vetti :**

- Therefore Triputi or any one of Triputi can't know presence, absence of others also.
- When Pramata is resolved, Prameyam can't be there to know its absence.
- Pramata can't know Pramatra Abava.
- After it has resolved, resolved Pramata can't talk about Pramana Abava also, Prameya Abava also.

- **In short, Pramata can't know Abava – Abava of Triputi.**

**Conclusion :**

- Since Triputi can't know absence of Triputi, at the same time, absence of Triputi is known, experienced by one in Sushupti Avastha.
- **Triputi can't know its absence but it is known in Sushupti.**
- **Therefore, it should be witnessed by someone other than Triputi called Sakshi, obtaining in Sushupti.**



### g) Ataha, Asou Grahakadhihi Binna Sakshi taha :

- Therefore Triputi has someone other than itself as Sakshi, illuminator of resolved condition of Triputi.
- Sakshi experience we all have in Sushupti.
- We do not experience in the form of Triputi.
- **We do not experience → “I am not experienter of Triputi”.**
- Sushupti Anubava is there and I as Sakshi exist in the resolved condition of Triputi.
- **Nirvikalpaka Anubava is there.**
- **That alone is Sakshi Anubavaha.**
- Who is lacking Sakshi Anubava?
- **Our problem :**  
We have taken Sakshi as one of the things in creation.

### Vedanta wants to say :

- **Sakshi not one of the things but it is the only thing.**
- To say this we require Jagrat Avastha.
- **Purpose of Vedanta Shastram, not to give you experience of Sakshi, but is meant to negate everything else as Mithya.**
- Sakshi Binnasya Mithyartham Nishchayartham.

**Sakshya Nishchagartham Eva Shastram :**

**Pratah Smaranam :**

प्रातर्भजामि मनसा वचसामगम्यं  
वाचो विभान्ति निखिला यदनुग्रहेण ।  
यन्नेतिनेतिवचनैर्निगमा अवोचंन  
तं देवदेवमजमच्युतमाहुरग्र्यम् ॥२॥

prātarbhajāmi manasāṃ vacasāmagamyam  
vāco vibhānti nikhilā yadanugraheṇa |  
yam neti neti vacanairnigamā avocan  
taṃ devadevamajamacyutamāhuragriyam ||2||

I worship in the morning, that supremely effulgent brahma ātma tatvam who is spoken of (in the vedas) as unborn, changeless and the highest, who is inaccessible to the mind and whom words cannot directly describe, but by whose blessing the faculty of speech functions and who is described in the Upanisads by the words 'not this' 'not this'. [Verse 2]

- **Other than Anatma, Triputi Nisheda, you do not have to work for Sakshi Anubava.**
- In any Sushupti avastha can get Sakshi Anubava.
- Susukham Kartru Avyayam, Sakshya Mithyartham is tougher proposal.
- Family, business problems, so solid, how Mithya?
- Mithyatva Nishchaya tougher.
- Advaita Nishchaya easy.
- Binna Sakshi – Bahuvrihi Samasa.
- Binna Sakshi Yasya Saha Triput – Kaf Pratyaya Added.

## Verse 110 – Introduction :

ग्राहकादेः अन्यसाक्षिपूर्वकत्वसिद्धेः

स्वसाक्षिणोऽप्यन्यसाक्षिपूर्वकत्वात् अनवस्थेति चेत्,  
तन्न, साक्षिणो व्यतिरिक्त-हेत्वनपेक्षत्वात् । अत आह ।

*grāhakāder anya-sākṣi-pūrvakatva-siddheḥ*

*sva- sākṣiṇo 'py anya-sākṣi-pūrvakatvād anavastheti cet  
tan na sākṣiṇo vyatirikta-hetv-anapekṣatvād ata āha*

If it be said that just as the cognizer, etc. are known through a witness different from them, even so the witness, too, must be known through another witness leading to infinite regress, it is not so, because the witness does not require another cause [for proving its existence]. So the following is said. [Introduction - Chapter 2 – Verse 18]

### Purva Pakshi : Question

- If Triupti, Pramata requires Sakshi to prove itself, to know its presence, absence, will Sakshi not require some other principle to know its presence?
- If Ahamkara, Pramata, requires Sakshi to prove, will Sakshi require another Sakshi.

### Sureshvaracharya :

- Pramata requires Sakshi to prove others and itself because Pramata is the mind which is Jadam by itself.
- Since Pramata is Jadam by itself, it requires Sakshi.
- To prove itself it borrows Chidabhasa and by that it gets proved and with help of that it proves sense organs and the world.
- It is logical that Pramata requires Sakshi.

- Pramatahi Jadatvat.
- Kasmāt Jadatuhu Pramata?
- Pramatuḥ Antaḥkarana Rūpatvat, Antaḥkarane Bautikatvat.
- It being born out of Panchabutas, subject to change also.
- Whereas Sakshi will not require another Sakshi because, unlike Pramata, Sakshi happens to be Svayam Prakasha.
- Moola Avidya burnt by Shastra Vichara and Chaitanyam reveals its self evident nature.
- Therefore it doesn't require another Sakshi.
- Not knowing this difference between Antaḥkaranam and Sakshi.

Pramatuḥ	Sakshi
<ul style="list-style-type: none"> <li>- Jadatvam</li> <li>- Inert</li> </ul>	<ul style="list-style-type: none"> <li>- Ajadatvam</li> <li>- Sentient</li> </ul>

#### a) Grahaka Dehe Siddhi :

- Proof or evidence of Triputi is Anya Sakshi Purvakatvat.
- Because of some other external witness.
- Proof of Triputi is because of external witness other than Triputi.

#### b) Anya Sakshi Purvat Dehe :

- Compound word.
- Aim of Sanskrit student.

- **Any Sanskrit word, sentence, sloka, break into :**
  - Anvaya, Rupani, Samasa, Vyuthpatti.
- Derive all 4 for every word in Bashyam in the mind then you are Sanskrit Jnana Nishta.
- Saving grace.
- Sanskrit Jnana Nishta not required for Moksha.
- Atma Jnana Nishta required for Moksha.
- Sanskrit Jnana Nishta must be hobby for you to enjoy.

**c) Anya Sadhya Siddhi Purve :**

- Wonderful compound since Triputi requires an external Sakshi to prove its presence and absence.
- Therefore, Sva Sakshinaha Api Anya Sakshi Purvakatvat.

**Purva Pakshi contends :**

- Sakshi must be proved by another Sakshi.
- If another Sakshi is not there, Sakshi will not be known.

**d) Purva Pakshi : Anavastha Iti Chet :**

- Infinite regression.
- If such question is asked.

**e) Tan Na :**

- For Sakshi.

#### **f) Vyatirikta Hetu Anapekshatvat Sakshi :**

- Sakshi No. 1 does not require Sakshi no. 2 to prove it.

#### **Argument :**

- Sakshi is Chaitanya Rupam.
- Pramata requires Sakshi because Jada Antahkarana Svarupa.
- Vyatirikta Hetu Anapekshatvat, Another Sakshi not required.

#### **g) Ataha Aha :**

- Therefore, author making following statement.

#### **Revision : Verse 110**

- Sureshvaracharya Raising level of teaching gradually.

I)  $\Delta$  format of Jiva, Jagat, Ishvara.

II) Binary format of Sankhya

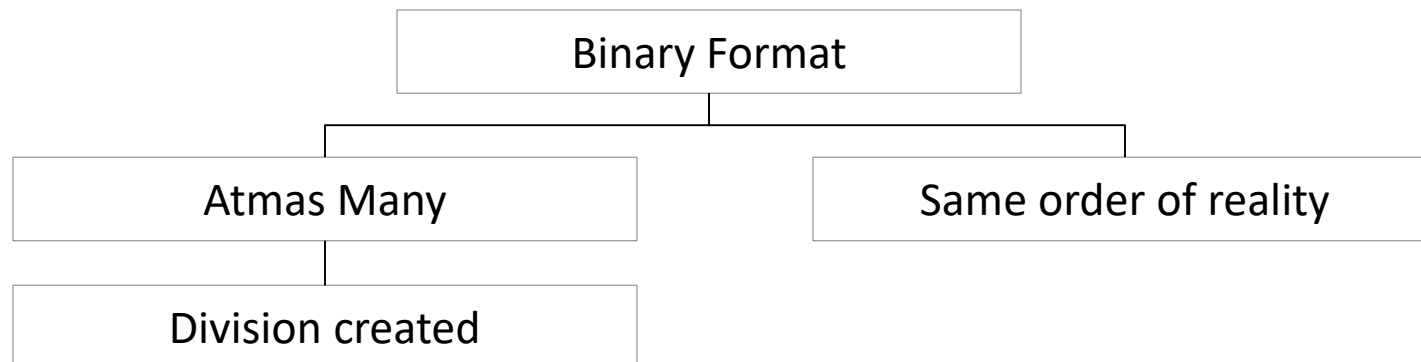
- Atma – Anatma Viveka.
- Scientist is have Clean division of matter and consciousness, where consciousness is located they are not sure.
- Scientists not able to decipher if consciousness is part, product, property of matter.
- Sankhya by mere logic separate consciousness and matter.
- Sankhya Come to binary format, monumental achievement.
- Relied on logic alone, less on Vedanta.

## Blunder Committed by Sankhya :

- Atmas many, I am one consciousness experiencing Anatma.
- You are one consciousness experiencing another Anatma Prapancha.
- Made Division in Consciousness.
- Ok to make division in matter. Matter is Savikalpakaha.
- Atma is Nirvikalpaha, and making division in it is first blunder.
- I become localized witness.
- I am witness, is great discovery but am one of the witnesses.

## 2<sup>nd</sup> blunder of Sankhya :

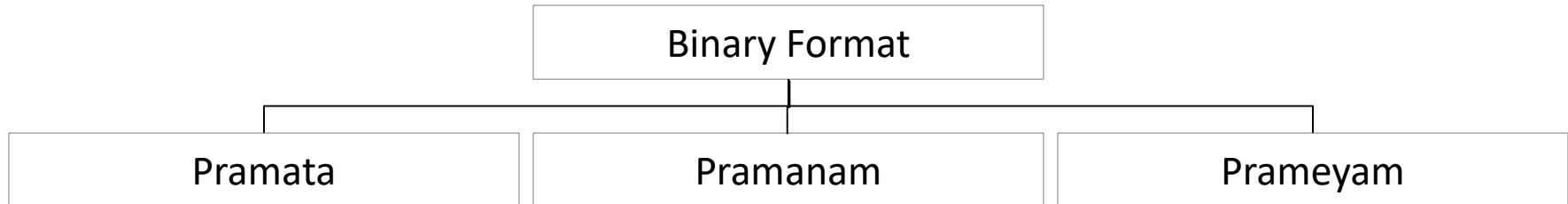
- They gave same order of reality to consciousness and matter, then one will influence others.
- **Influence can't be avoided if they both belong to same plane.**
- Prakrti and Purusha, matter and consciousness, indepent, free in Sankhya.
  - 2 Blunders in Sankhya.



### III) Intermediary step :

a) Vedanta Binary format then alone.

- Advaita Siddhi takes place.



**b) I – observing consciousness can't be pluralistic.**

- Plurality possible only if consciousness exists within space.
- I am observing consciousness who is outside space.
- I consciousness don't fall within space, hence reflection, Abhasa idea.

**1<sup>st</sup> point :**

- **I can't be divided into many I am nondual witness.**

**2<sup>nd</sup> pint :**

- **Anatma has to be of lower order of reality.**
- If same order, Atma will be subject to influence of time, space causation.
- In Vedantic binary format, I am of higher order of Reality witnessing Triputi.

**In Triputi Lower Order :**

- Jnana Vyavahara, Karma Vyavahara, Sukha, Dukha Vyavahara, Arrival – departure taking place.



- I Sakshi am unaffected.
- In Both Vyavaharas of Jagrat and Svapna, I am Avyavaharyam.

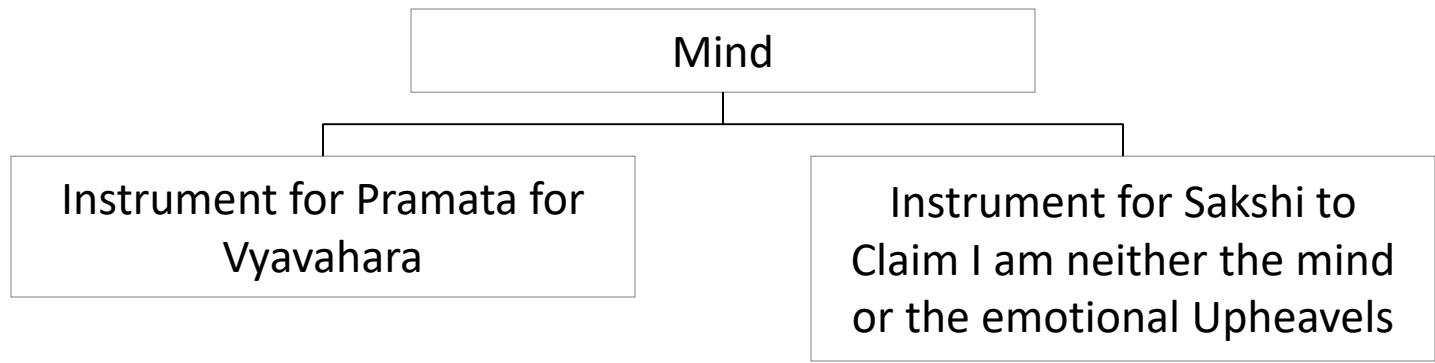
## Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,  
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram  
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- I am Avyavaharyam, alone.
- Then Alone I can claim Moksha while witnessing all the Vyavahara, all knowledge and Karma transactions.
- I should not judge myself even in emotional ups & downs.
- Learn to watch emotional upheavels.
- Even at that time, practice to claim I am the witness of these events which belong to Triputi Anatma.
- I have to use the mind to say I am not the mind.



- Let them all continue.
- Even emotional upheavels belong to Anatma – mind, not Atma, they are part of Jnana – Karma Vyavahara which are taking place in Anatmas Journey.
- Transition from Sankhya Binary format to Vedanta Binary format is the topic through which I say, I am Satyam, Triputi Mithya.

### Verse 110 :

धीवन्नापेक्षते सिद्धिम् आत्मान्यस्मादविक्रियः ।  
निरपेक्षमपेक्षयैव सिद्ध्यन्त्यन्ये न तु स्वयम् ॥ ११० ॥

*dhi-van nāpekṣate siddhim ātmāny asmād avikriyaḥ  
nirapekṣam apekṣyaiva siddhyanty anye na tu svayam*

Unlike the intellect, the unchanging Self does not require another for proving its existence. Other objects are established through that [Self] which is independent, but [the Self] itself is not proved by another. [Chapter 2 – Verse 110]

### a) Avikriya Atma Na Apekshate :

- Avikriya – Changeless, self evident, Atma, I the consciousness principle.
- Na Apekshayate - Does not require a proof to reveal its existence.

**b) Na Apekshayate :**

- Does not require, depend for.

**c) Siddhi :**

- Proof for its revelation.

**d) Anyasmat :**

- From any extraneous factor in form of 3 P's.
- **Worldly objects require Triputi operation to prove its existence.**
- **Sakshi does not require Triputi operation to prove its existence.**
- Triputi operation is itself proved because of consciousness medium.
- Nonlocalised consciousness medium reveals Triputi Vyavahara.

**e) Avikriyaha Atma Anyasmat Pramana Vyavaharat Siddhim Na Apekshyate :**

- Then how am I proved?
- I am self evident all the time.
- In Jagrat Avastha Triputi arises in me and I illumine Vyavahara.
- In Swapna Avastha another type of Triputi rises and I illumine Swapna Triputi and that Vyavahara.

- **In Sushupti Avastha, Triputi resolves but I continue to exist as generalized Samanya Sakshi but I can't claim I am Sakshi.**

- To claim Triputi I have to wait for arrival of Triputi.
- To exist I don't require Triputi, to claim existence, I require Triputi.

### e) Siddhim Na Apekshate Dhivatu :

- Unlike the mind.
- **Counter example :**  
Mind can't reveal itself.

### Reason :

- Mind being Jadam in Nature.
- Therefore he makes a general rule.
- **Any dependent entity has to depend on another entity which is independent.**

Mind	Sakshi
Dependent	Independent

### f) Nirapeshanam :

- Independent entity, Nirapeksham Sakshinam Apekshya.
- Depending upon independent Sakshi.
- Independent w.r.t. Revelation of its existence.

### g) Nirapeksham Nirgata.

- Apeksha Yasmat – Bahuvrihi.
- **Depending on Self evident Sakshi, 3 P's proves – their existence.**
- Siddyanti – proves its existence.

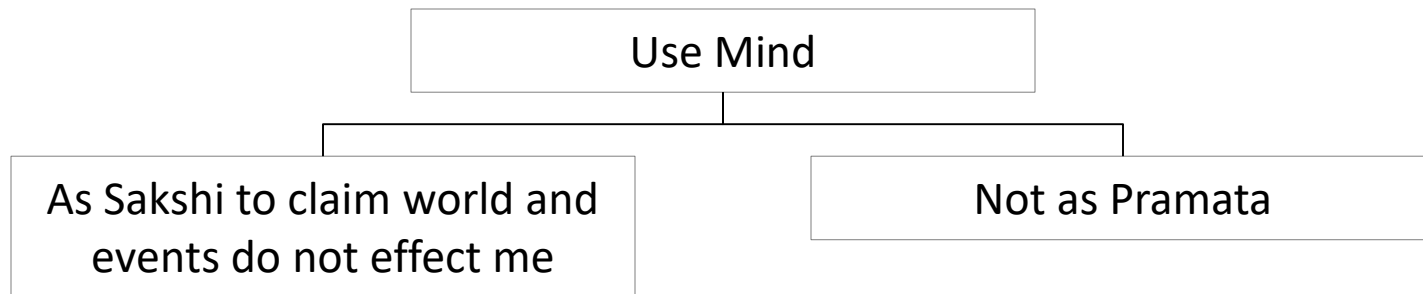
## Verse 111 – Introduction :

यतो ग्राहकादिषुव अत्मभावोऽविद्यानिबन्धन एव, तस्मात्,  
अन्वय-व्यतिरेकाभ्यां विभज्य अनात्मनः, स्वयम्।

*yato grāhakādiṣv ātma-bhāvo 'vidyā-nibandhana eva tasmād  
anvaya-vyatirekābhyāṃ vibhajyānātmanah svayam*

Since the notion of "Self" applied to cognizer, etc. is dependent on ignorance alone, separating them from the Self through the reasoning of anvaya-vyatireka. [Introduction – Chapter 2 – Verse 111]

- Raising our level to higher level means to learn to distance myself from Triputi.
- Millions of universes are there, in one corner, one dust particle of 5 elements is my body with some problems.
- No crisis in cosmos.



- Practice this Nididhyasanam.

## Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

*mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam |  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham || 19||*

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- All complaints disappears into thin air.

**a) Griha Ka Adishu :**

- Grihaka means Pramata and others in Triputi.

**b) Atma Bava :**

- Identification as I am one of the Triputi is  $\Delta$  format.
- I am victimized, world is victimizer, god is savior.
- Oh God save me!
- This is typical  $\Delta$  format.
- It is Avidya Nibandana, solid ignorance, retained after 25 years of Vedanta study.

**c) Yatcha :**

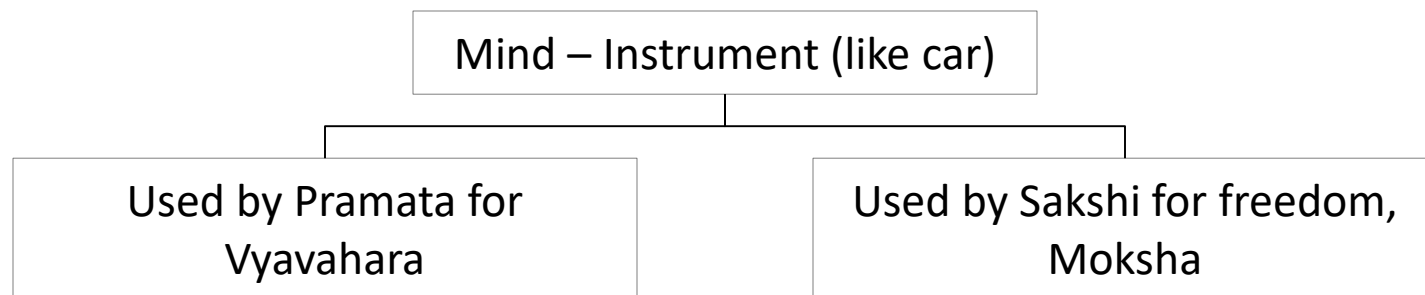
- Therefore.

**d) Avaya Vyatirekabyam :**

- By repeatedly employing.
- Anvaya Vyatireka method, see Triputi as arriving and departing one, incidental, Adhyasa upon me.
- Seeing Adhyastha nature of Triputi is done by Anvaya, Vyatireka.

## e) Anatmana Vibajya :

- Learn to stand aloof from Triputi.
- Standing aloof can't be practiced when there are serious problems.
- When in problems, mind taken care of by Pramata.
- Individuality and problems take hold of the mind.
- Mind will not be available for Sakshi to use.



## Gita :

द्वाविमौ पुरुषौ लोके  
क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि  
कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

**dvāvimau puruṣau lōkē  
kṣaraścākṣara ēva ca |  
kṣaraḥ sarvāṇi bhūtāni  
kūṭasthō'kṣara ucyatē || 15-16 ||**

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable. [Chapter 15 – Verse 16]

- When Ahamkara is seriously not using the mind instrument, be Sakshi and use mind repeatedly claiming I have no problem.
- That claim goes to subconscious mind, during crisis I will say, crises belongs to Triputi Anatma, I am witness of the crises.
- Witness of crises is free from crises.
- Vibajya is Nididhyasanam process, practicing binary format meditation, separating Anatma Triputi and Atma Sakshi.
- What is Nididhyasanam? Beautiful verse.

#### Verse 111 :

उत्पत्ति-स्थिति-नाशेषु योऽवगत्यैव वर्तते ।  
जगतोऽविकारयावेहि तमस्मीति न नश्वरम् ॥ १११ ॥

*utpatti-sthiti-nāśeṣu yo 'vagatyaiva vartate  
jagato 'vikārayā 'vehi tam asmīti na naśvaram*

He who remains by himself as the unchanging consciousness alone in the midst of the origin, existence, and destruction of the world - know this as "I am He" and not as what is perishable.  
[Chapter 2 – Verse 111]

- May you internalize binary format.
- World appears and disappears in me consciousness.

#### a) Sakshi Chaitanyam Avagatiya Eva Vartate :

- During all 3 periods of time Sakshi remains changelessly.
- Internalise this.

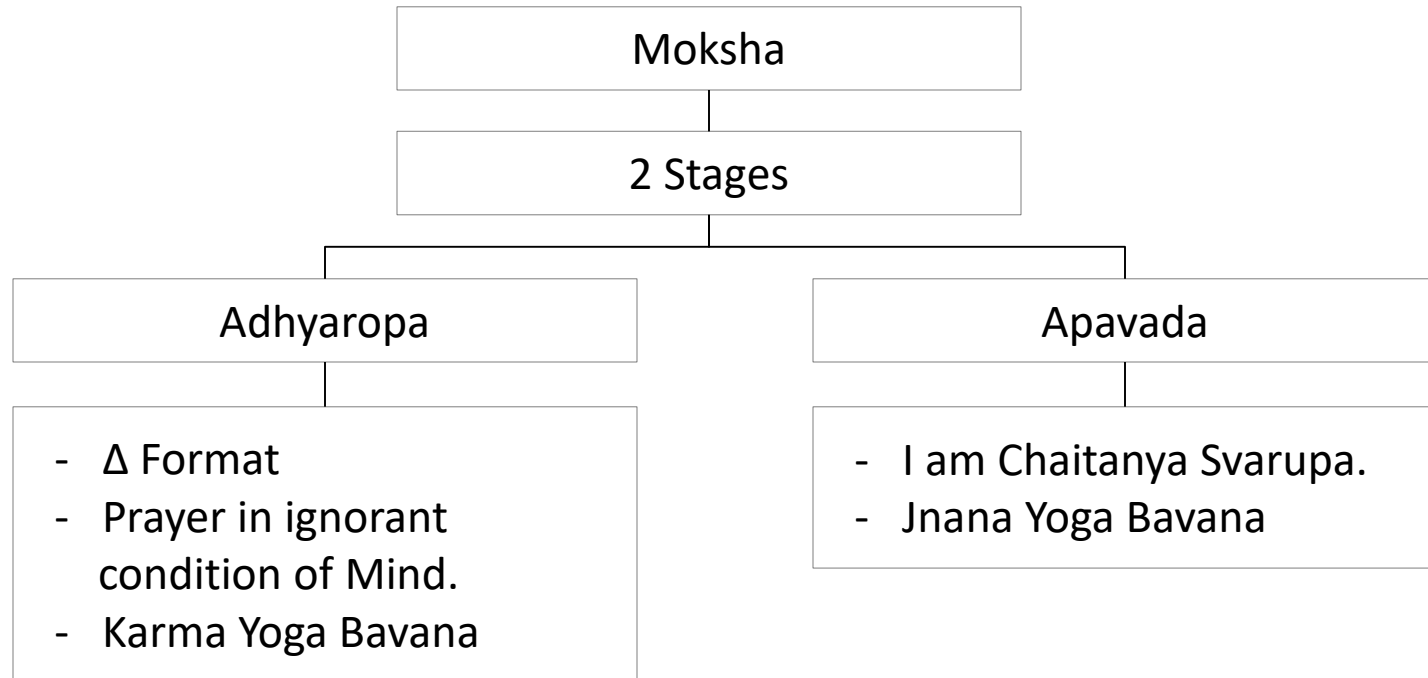


- Always remain in the form of Sakshi Rupam (Avagathihi).
- How it remains?
- As changeless medium like Surya Prakasha in which events happen but light does not undergo any change.
- When Ahamkara is seriously not using the mind instrument, be Sakshi and use mind repeatedly claiming I have no problem.
- That claim goes to subconscious mind, during crisis I will say, crises belongs to Triputi Anatma, I am witness of the crises.
- Witness of crises is free from crises.
- Vibajya is Nididhyasanam process, practicing binary format meditation, separating Anatma Triputi and Atma Sakshi.
- Consciousness is medium like light, space, changelessly present.

#### **b) Yaha Sakshi Vartate :**

- Remains all the time Chaitanya, Sat Rupena, Ananda Rupena.
- Here concentrating on Chit aspect of Brigus teaching of Brahmananda Valli.
- When you say there is no Ananda, you are talking of reflected Ananda in the mind.
- Fact of creation, mind need not have Ananda all the time.
- Percentage of Ananda fluctuates based on Prarabda and other factors.
- Don't work for Pratibimba Ananda, claim Bimba Ananda.

- How do I experience that?  
Not object but myself.
- Avagathi Rupena, Ananda Rupena, Sarvada Vartate.
- During Srishti, Sthithi, Layam of Jagat, I look upon creation as a temporary event in me.
- I allow this event to continue.
- This is real Moksha.
- Not crying to Lord and praying I should not come back.



- Sakshi remains all the time, don't say Sakshi is free, I am miserable.

### c) Aham Asmiti Avehi :

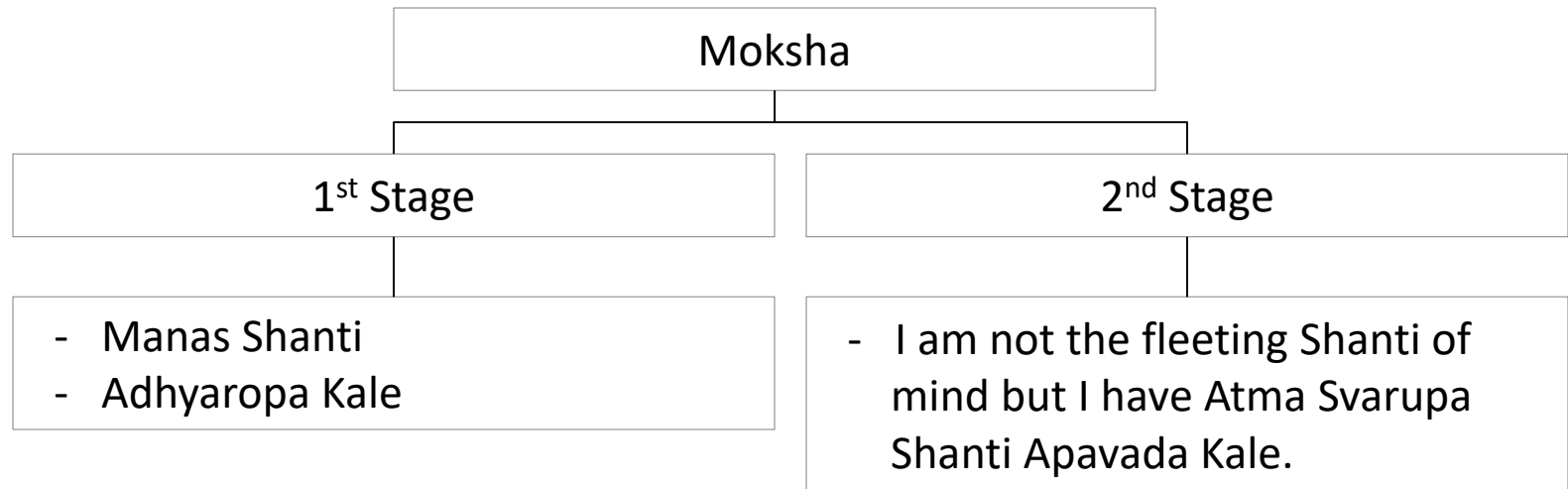
- That Sakshi I am.
- May you repeatedly think and internalize, not for 15 minutes.
- This should be my binary format mind set, Sankhya Bavana, Sankhya Yoga.

### d) Tam Sakshinam Aham Asmi iti Aavai Hi :

- That Sakshi is me.
- Tvam Avehi, may you come to binary format.

### e) Nashvaram Na Avehi :

- Never claim temporary Pramata as yourself which is available only in Jagrat and not available in Sushupti Avastha.



### 1st Stage :

- Student initially takes himself to be the mind and hence preliminary definition in Adhyaropa Kale.

## **2<sup>nd</sup> Stage :**

- Apavada Kala.
- Claim Atma Shanti, Sakshi Shanti.
- Mind may be peaceful or not, conditions determined by many factors.
- Mind is one of Anatma.
- Don't focus on mind and Manas Shanti.
- Biological changes in old age cause depression, some patterns of emotions natural to matter.
- Can't control mind.
- Irrespective of presence or absence of Manas Shanti (fleeting Shanti) my Atma Svarupa Shanti is changeless.

## Verse 112 – Introduction :

स्वतः सिद्ध-आत्मचैतन्य-प्रतिबिम्बित-अविचारित-  
सिद्धिक-आत्मानवबोधोत्थ- इतरेतर-स्वभाव-अपेक्ष-  
सिद्धत्वात् स्वतश्च असिद्धेः अनात्मनो द्वैतेन्द्रजालस्य ।

*svatas-siddhātma-caitanya-pratibimbitāvicārita-  
siddhikātmānavabodhotthetaretara-svabhāvāpekṣa-  
siddhatvāt svataś cāsiddher anātmano dvaitendra-jālasya*

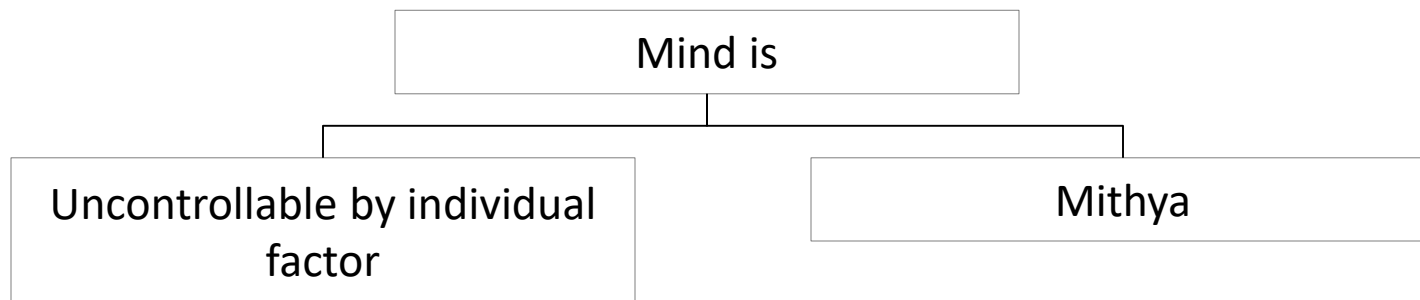
Since the not-Self in the form of the false appearance of duality does not exist by itself, since it exists involving reciprocal dependence, and since it is caused by ignorance of the Self - ignorance which arises because of lack of inquiry and which is superimposed on the self-established Self which is of the nature of consciousness, it follows. [Introduction – Chapter 2 – Verse 112]

## Purva Pakshi :

- I am interested in Atma Shanti and Manas Shanti also.

## Sureshvaracharya :

- You can work for manas Shanti like trying to control body weight.
- Both instruments facts about Anatma :



- We can contribute to infrastructure setup, conditions of Anatma, have freewill.
- **Mind is lower order of reality, whatever happens to conditions of mind is Samsara.**

Gita :

श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

śrībhagavānuvāca  
prakāśaṃ ca pravṛttiṃ ca  
mōhamēva ca pāṇḍava ।  
ta dvēṣṭi sampravṛttāni  
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

- Jnanis mind will change from Sattva to Rajas, Tamas conditions.
- Generally Sattvic.
- Emotional fluctuations can't be stopped by Jnani.
- **Bhagavans mind = Maya – Subject to fluctuations.**
- Moksha does not mean mind is only in one type of thought pattern, too idealistic to expect.
- Don't be obsessed with controlling mind.
- **On enquiry, existence of mind is doubtful.**
- Practice control of mind as hobby, don't be obsessed with it.

- Total mind control should not be goal of life, then Moksha will be eternally postponed.

**• If I am angry or Kami today, does not mean I have lost my Moksha and am not Mukta.**

- Ashitosh Api Shivaha.
- False Judgement and Moksha never possible.
- Mind is Mithya, don't be obsessed with the mind is the message.
- Use mind don't be obsessed.

#### **a) Anatmana Dvaita Indra Jalasya :**

- Entire Anatma Prapancha consisting of Dvaitam, Triputi, 3 P's is Indra Jalam, Mithya.
- Probe into that and it will become nothing.
- Anatma described in several compound words to show it is Mithya.
- Hetu Garbha Viseshanam.

#### **b) Svata Siddha, Atma Chaitanya Pratibimbata, Siddaha Atma, Atma Bodhosta, Vicharita Siddhata, Itarevai Svabavashita Tadvat...**

- All these is one world.
- Each compound explains Anatma.

#### **I) Chaitanya Pratibimbata :**

- Anatma just appears, can't pinpoint what it is.
- Tangibility of world is Mithya.

- World is nontangible energy in motion, appears tangible.
- World is appearance where?
- In Atma Chaitanyam, observer me.

### Example :

- Tangible Swapna Prapancha tangible, solid in dream is – appearing in Atma Chaitanyam.
- In Svata Siddah Atma, self effulgent Atma.

- **What is description of matter?**

**Simple appearance in me the consciousness.**

### II) A-vicharita Siddhikam :

- Its reality will continue as long as you do not enquire into it.
- Got existence as long as it is not Analysed.
- Avichari Siddhihi Yasya Tatu Indra Jalam.

### III) Atma Anavabodha Uttam :

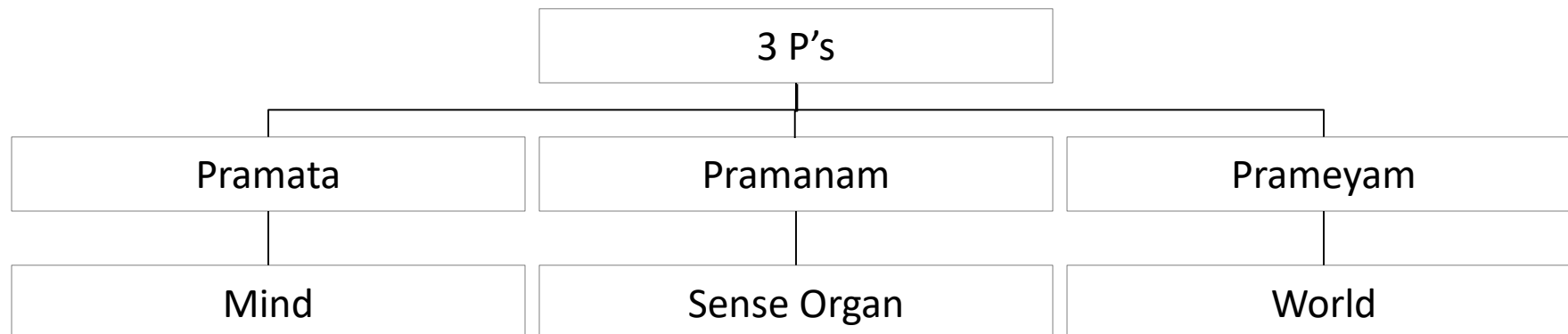
- Born of ignorance.

Dream	Jagrat
- Born out of ignorance in sleep.	- Born out of ignorance of my Advaita Svarupam.



## Revision – Verse 112 : Introduction

- Atma – Anatma Viveka established.
- I am nature of Sakshi Chaitanyam called Atma.
- Object of Experience = Anatma, Universe, body, mind.



- All 3 are material in nature.
- Nature of Anatma Prapancha to establish Mithyatvam is important conclusion.
- Binary format efficacious only when Anatma understood as Mithya.
- Only then, I can boldly say I am Satyam and am not affected by Any Anatma event.
- **That I am Asanga will only be clear when Anatma Mithyatvam is established.**
- In these slokas – Sureshvaracharya is focusing on Anatma.
- Anatma is mysterious entity not available for logical explanation or definition.
- Since it is logically inexplicable, you can't say it exists.
- I should know Anatma but only explanation available is : I don't know.

- You will not know Anatma at Karana Shariram level, where you will say, I don't know.
- I don't know is consistent answer.

• **Anatma matter is crystalised form of Avidya – I don't know.**

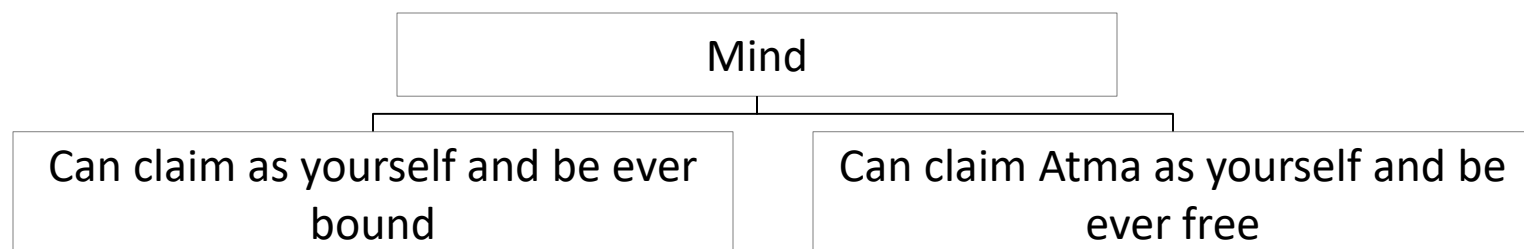
• **What is body, mind, world?**

**I don't know body, mind, world because it is Avidya crystalised.**

- Whatever is Avidya crystalised is negatable by knowledge.
- It is as good as non-existence, Mithya, Mysterious, crystallised form of ignorance, negatable by knowledge, as good as non-existence.
- It can't touch me Asanga Atma.
- Body, mind, world are disturbable Anatma entity.
- Can manipulate intensity of disturbance but nature of mind, body, universe is integral part of disturbance.
- Influenceable Anatma event.
- I – Atma undisturbable.

• **Asanga Svarupa Atma learn to claim free Atma.**

• **There is no other freedom possible.**



- Choice is yours.
- Moksha defined as Asanga Atma Svarupa Avasthanam.
- This is possible only when Anatma Mithyatvam is well established.
- Intellectually grasped by us.
- These verses focus on Anatma Mithyatvam.
- He uses the word Indra Jalam, magical show, on closer scrutiny it disappears.
- Anatmana Dvaita Indra Jalam.
- Maximum can use magic show for entertainment.

### **Vedanta 5<sup>th</sup> Capsule :**

- For a person who remembers his real nature, life is a magic show, entertainment.
- Never probe, watch it for entertainment only.
- Moment I forget, life becomes a struggle.
- Choice is yours.... Entertainment or struggle.
- Anatma is given description, each describes its mysterious nature.

### **I) Svata Siddha Atma Chaitanya Pratibimbata :**

- **Pratibimba used to indicate mysterious nature.**
- Reflection is mysterious 3<sup>rd</sup> entity when there is a person and mirror.
- Reflection clearly experienced.

## What is nature of Reflection?

Has no individuality of its own

Has some features of subject

Has some features of Mirror

Original face

Reflected Medium

- Can't count reflection as 3<sup>rd</sup> entity because it disappears when mirror is removed.

Jivatvam – I am Jiva, born,  
experiencing life

Comes in Jagrat

Dissappears in Sushupti

Jivatvam (Reflection)

Atma features

Anatma features

- Mortal body (Sthula Shariram)
- Changing emotions of mind.  
(Sukshma Shariram)
- Papi, Punyavan (Karana Shariram)
- Located in Singapore
- 60 years old

- By mixing up – 3<sup>rd</sup> entity – Jiva – born daily, a reflection of original Sat Chit Ananda Atma Chaitanyam, observer.
- We can't count Jiva as 3<sup>rd</sup> Entity apart from Atma and Jagat (Mirror).
- Jivatvam disappears when world mirror is removed in Sushupti and comes back in Jagrat.

• **Jivatvam is Pramata – Ahamkara owning Body / Mind / and Chaitanyam.**

- Moment world mirror and Sakshi, Atma is separated, don't know where is reflection.

World	Sakshi	Reflection
<ul style="list-style-type: none"> <li>- Reflection Medium.</li> <li>- Mirror</li> <li>- Anatma</li> </ul>	<ul style="list-style-type: none"> <li>- Bimba Chaitanyam</li> </ul>	<ul style="list-style-type: none"> <li>- Jivatvam</li> <li>- 3<sup>rd</sup> Entity</li> <li>- Born + dies daily</li> <li>- born because of presence of 2 entities, Sakshi and world – Mirror.</li> <li>- Has no existence of its own.</li> </ul>

- In Atma and Anatma, where is 3<sup>rd</sup> entity – Reflection?

### Example :

- To show just as reflection is inexplicable, mysterious appearing without existence of its own.
- Similarly world is a mysterious appearance, reflection without having existence of its own, but is appearing and disappearing.

## **Dakshinamurthi Stotram :**

- Svata Siddha Atma is Darpanam.
- World is reflection, mysterious appearance.
- Don't probe too much into the world.

## **I) Atma Chaitanyam Pratibimbata Avicharita Siddatvam :**

- Till you enquire into existence of reflection.
- Reflected face, world doesn't have existence of its own.
- If reflection has existence of its own, even when person is removed, reflection should continue and stay there.
- Reflection doesn't have existence of its own.
- When I don't enquire, reflection senses to be existent.
- I say there is a reflection, misconception, there is a world, biggest misconception.

### **1<sup>st</sup> :**

- I give existence to the world.

### **2<sup>nd</sup> :**

- I empower the world and say world is disturbing me.

### **3<sup>rd</sup> Pray :**

- Want to go away from the world, never to come back again.
- I give existence, empower, struggle, want to escape.

- Escape from misconception is Moksha, not escaping from world

## II) Avicharita Siddhita Yasya :

- One whose existence is born because of nonenquiry food which gives existence, nourishment to problems, worries.

## III) Atma Anavabodha – Uttha :

- World is crystalised version of Avidya – I don't know.
- More you enquire, peeling onion.. It goes on and on... like Andhra – paper sweet.
- Don't look inside.
- Unfold the world, nothing at all enquiry.
- Ignorance crystalised = world.
- I don't know – In Panchadasi, world = Prashna Rupam.

- What is world?

I don't know, Agyanam.

- Born of ignorance of not world but of Atma.
- World can't be born out of ignorance of world.

- Ignorance of world not possible before Birth of world.
- World is born out of ignorance of nonworld – Anatma.
- What is nonworld, only one which is outside the world.

- Nonworld is you the observer, Sakshi, which is not world or part of world.
  - In deep sleep, whole world of Desha, Kala resolved.
  - One unresolved observer of the resolved condition of the world remains.
  - Unresolved observer of resolved condition of world is called Sakshi.
- Even after resolution of world I am there.
  - Therefore, I am outside the world.
  - Outside the world – where?
  - What Spatial location? Outside world = outside space, space included in the world, one of 5 elements.
  - What is outside space can't be located.
  - Atma not available for Answer – where it is located?
  - I am unlocatedly present amongst locatables.

### **III) Atma – Anava Bodhata :**

- Anatma is born of ignorance of myself, who is not located anywhere.
- We compromise and say I am everywhere.
- For saying I am nowhere, which is right answer.
- If we say I am nowhere, people might conclude, I am nonexistent.



## One – me Sakshi – Described in 2 ways

I am nowhere

I am everywhere

- In that Sakshi me, all these are dancing inexplicably like a magic show.
- It is Available to avoid Brahman boredom.
- Organise magic show with 3 P's.
- Understand world as magic show and have fun – Anavabodha – Utta, born of ignorance.

### IV) Iteratara Svaba Apeksha Siddha :

- All 3 p's depend mutually on each other to prove its existence.
- Mind, sense organs, and universe depended on each other to prove its existence.
- In all 3, Anonyanya Ashraya is there.
- Prameyam can't be proved without Pramanam.

Without	World
Eyes	Form + Colour cant' be proved
Skin	Touch
Ears	Sound
Tongue	Taste
Nose	Smell

- Without form, eyes can't be defined.
- Pramanam depends on Prameyam.

### Example :

- Get up early, to check if ear is functioning – put music.
  - For Children born, make sound to see if they hear.
  - Pramanam proved by Prameyam.
  - Prameyam proved by Pramanam.
  - Both proved by Pramamta – Mind.
  - When mind not here, class not heard, even though ears open, you are here, don't hear.
  - Pramata required to prove Pramanam and Prameyam.
  - Other 2 required to prove Pramata.
- **In Sushupti, Pramanam (sense organs) Prameyam (object Universe) resolved.**
  - **Mind automatically gets resolved.**
- Can't prove existence of mind in deep sleep state.
  - After waking up can prove.
  - Each one depends on another to prove their existence.
  - All 3 depend on something outside 3.
  - Why can't each one borrow existence from other?

### Example :

- 2 Beggars decide to borrow from each other and live.
- Lender has to be nonbeggar.
- Entire matter is beggar w.r.t. existence.
- Lender is outside the dependent Mithya Triputi.

### V) Svabava Atera Siddatvat :

- Each of Triputi depends on existence, hence Mithya.
- Mithya, not non-existent.
- Visishta Advaitin and Dvaitin understand Mithya as non-existent.

### Vedanta :

- Mithya 3 P's appears borrowing existence from me, Sakshi.

My reflection in Mirror	World Reflection
- Appears borrowing existence from me.	- Appears borrowing existence from Sakshi.

### Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

## VI) Iteretara Svabava Apeksha Siddatvat, Svataha Assidehe :

- Therefore world, Anatma, doesn't have existence of its own like reflection.
- All Sashti Vibaktis whole introduction sentence of Verse 112 incomplete.

VII) For this Anatma Dvaita Indra Jalasya, which is a magic show, for fun.

- Don't curse creation, take it as entertainment.
- Ordinary sport – in youth.
- Adventurous sport – In old Age.
- Not going to affect you consciousness, Sakshi is not mind, mind will be disturbed.
- I Sakshi am watching sports out of my own body, mind complex Dvaita Indra Jalasya – Magic show.

### Verse 112 :

न स्वयं स्वस्य नानात्वं नावगत्यात्मना यतः ।  
नोभाभ्यां अप्यतःसिद्धम् अद्वैतं द्वैतबाधया ॥ ११२ ॥

*na svayam svasya nānātvam nāvagaty-ātmanā yataḥ  
nobhābhyām apy atas siddham advaitam dvaita-bādhayā*

Since the plurality [of the world] is not established by itself, nor by the Self which is of the nature of Consciousness, nor by both, non-duality is, therefore, proved by the sublation of duality.  
[Chapter 2 – Verse 112]

- Anatma magic show is Indra Jalam.

### a) Svasya Nanatvam Na Siddha :

- Does not have separate independent existence, Pritak Satta.

## **b) Na Svayam Siddah :**

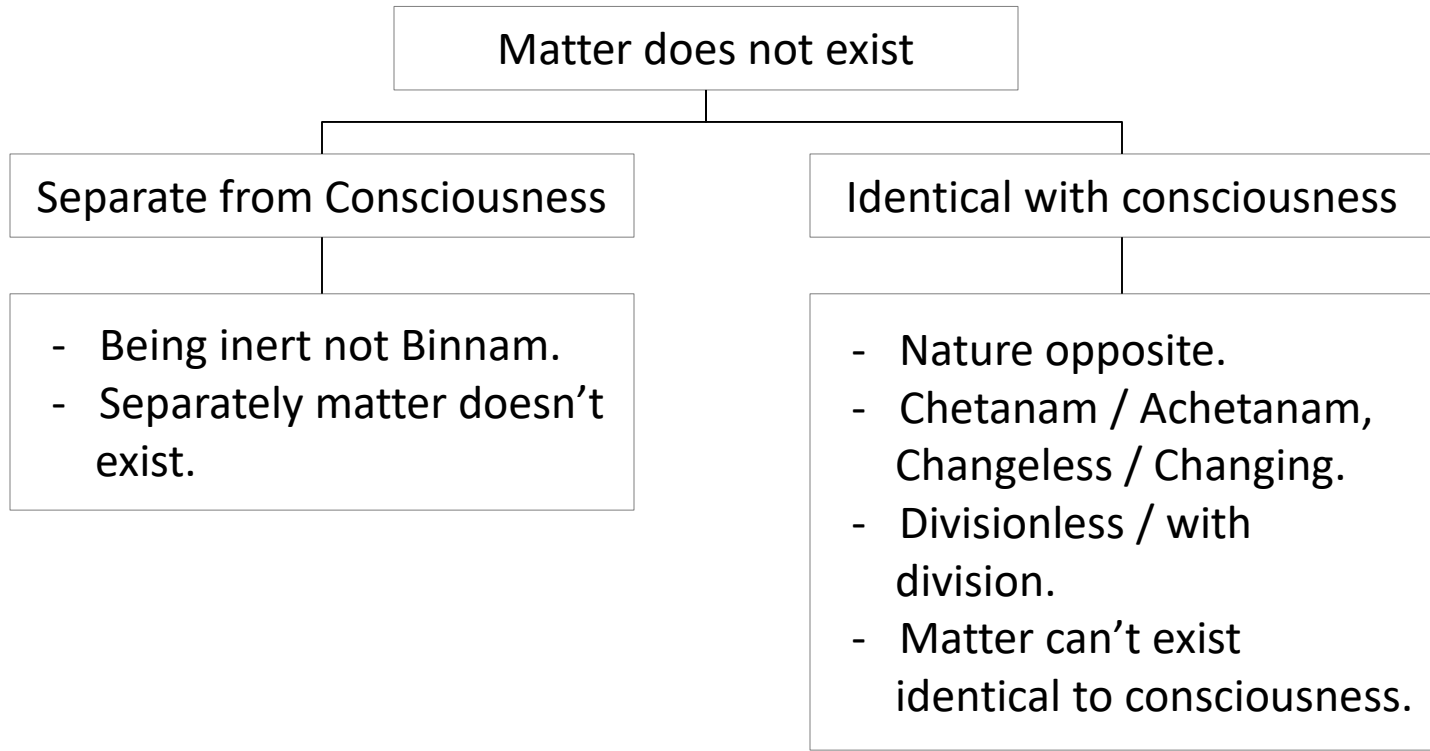
- Not proved by itself.
- Independent separate existence of matter never proved by itself.
- Why matter can't prove its separate existence?
- Its Jadam.
- Pramata can't prove existence without Prameyam and Pramanam.
- It does not have existence separate from Atma.
- Not Siddham, not provable.

## **Note :**

- I) Anatma does not exist separate from Atma.
- II) Anatma can't exist identical with Atma.

## **c) Avagathi Yanapi Na Siddha :**

- Matter can't be identical to Avagathi, consciousness, because nature, characteristics are totally different.



**Vivekchoodamani :**

सन्नाप्यसन्नाप्युभयात्मिका नो  
 भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
 साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
 महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no  
 bhinnāpyabhinnāpyubhayātmikā no |  
 sāṅgāpyanaṅgā hyubhayātmikā no  
 mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

### c) Na Ubayam Api Siddham :

- No compromise Bheda – Abheda :

### c) Na Ubayam Api Siddham :

- No compromise.

### Bheda – Abheda :

- Identity in difference.
- Compromise.
- Jammu and Kashmir – 2 communities living together.
- To say identical – means exclude difference.
- Opposite attributes can't exist in one locus.
- Matter is mysterious inexplicable entity, does not have independent existence of its own, not worth counting.

### Example :

- Don't count reflection and order 2 cups of coffee.
- Matter is Mithya, experiencable, not countable.
- Other than me Sakshi, there is nothing worth counting or worrying about.
- **Sakshi experiencable which we never negate.**
- If Advaitic Acharya negates experience of world, no class possible.
- Class possible because he is experiencing his own body, mind, knowledge.

- We do not negate experience, but only negate countability.
- Therefore we say Advaitam eva Satyam.

#### d) Ataha :

- Therefore.

#### e) Dvaita Badaya :

- Since Dvaitam is negated as worth counting but experiencing, its called entertainment.
- So many Vibhutis in Apra Prakrti is Available to Appreciate and Aquire but don't worry because it can't touch Asanga Atma.
- What is my nature?

#### 2<sup>nd</sup> Capsule :

- I am of the nature of permanent peace, security, Ananda.
- I throw my Ananda in the mind as Reflection which comes and goes.
- Experiential Ananda comes and goes, I am Bimba Ananda.
- Why work for Moksha?

- **I was, am, will ever be free.**

- Claim this wonderful glory of yours.
- Dvaita Badaya, negating it as 2<sup>nd</sup> reality, Advaitam Siddham.
- I am the Advaita Atma.



## Verse 113 – Introduction :

यथोक्तार्थ-प्रतिपत्ति-द्रदिम्ने श्रुत्युदाहरणोपन्यासः ।

yathoktartha-pratipatti-dradhimne sruty-udaharanopanyasah ।

With a view to strengthen the idea stated earlier, illustrative Sruti texts are cited.

[Introduction – Chapter 2 – Verse 113]

- Sureshvaracharya negated Duality – Anatma Prapancha by reasoning, Yukti.
- Matter can't prove its existence by itself.
- Therefore it does not have its own independent existence.
- Existence has been borrowed.
- Borrowed existence is as good as nonexistence.

### a) Yuktya Mithyatva Siddhi :

- Logically established Mithyatvam of universe.
- Logic not ultimate proof.

## Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।

यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'heynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

- Sruti – Primary Pramanam.
- Logic – Secondary.
- Negate world because Sruti Negates world not casually, consistently in every Upanishad in one form or other.

### Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Experienced plurality Na Asti experienced but does not exist factually.

### Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति ; यत्र त्वस्य सर्वमात्मैवा-  
भूत् , तत्केन कं पश्येत् , तत्केन कं जिघ्रेत् , तत्केन कं रसयेत् , तत्केन कमभिवदेत् , तत्केन कं शृणुयात् , तत्केन कं मन्वीत्, तत्केन कं स्पृशेत् , तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? स एष नेति नेत्यात्मा, अग्रहो न हि ग्रह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्जते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे केन विजानीयात् , इत्युक्तानुशासनासि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara itaram paśyati, taditara itaramjighrati, taditara itaram rasayate, taditara itaramabhivadati, taditara itaram śṛṇoti, taditara itaram manute, taditara itaram sprśati, taditara itaram vijānāti; yatra tvasya sarvamātmaivā-  
bhūt, tatkena kaṃ paśyet, tatkena kaṃ jighret, tatkena kaṃ rasayet, tatkena kamabhivadet, tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt? yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt? sa eṣa neti netyātmā, agrhyo na hi grhyate, aśīryo na hi śīryate, asaṅgo na hi sajyate, asito na vyathate, na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

### Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
 एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥  
 समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |  
 evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||  
 samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Not there factually.
- Available experientially, mysteriously.

## Doubt :

- How Visishta Advaitin and Dvaitin explain these verses?

## What they say :

- There is no 2<sup>nd</sup> thing like Bagawan. There 2<sup>nd</sup> , this is unreal thing.
- Not as beautiful as Maha Vishnu, Narayanan.
- Not even Shiva.
- Vishnu is the only reality.

## 2<sup>nd</sup> Reality :

- Exists but not like Vishnu.
- Negation interpreted as “Like Bhagawan”.

## Advaitin :

- Like Bhagawan not said in Sruti.

## Sruti :

## Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Therefore, take the world as Mithya.
- Do comparative Study.

## **Analysis :**

- Madhavacharya, Ramanuja, Shankara Bashyam.
- They some how interpret.

## **b) Yathoratha Prati Patti :**

- Confirmation of Jnanam.

## **c) Dridhimne :**

- Firmness.
- For Sake of reaffirmation of knowledge conveyed in previous sloka.
- Dvaitam Na Asti said through Yukti Pramanam.

## **d) Srutya Udaharnyo Upanyasa :**

- Author presents quotation from Sruti.
- Dvaita Nisheda not Tarqa Matram Siddhaha.
- Also Sruti Pradhanena Siddham.

## **Revision :**

- Anatma Mithyatvam established.
- Atma = Anatma Vilakshana different from Anatma.
- 1<sup>st</sup> Established by logic – Anatma = 3's.
- 3 P's have mutually dependent existence, indicates they don't have existence of their own, have borrowed existence.

- Mithya does not mean non-existent but means they don't have existence of their own.
- Have borrowed existence.

### Another Language :

- Have lower order of reality.

### Example :

- Dream, reflection.
- Based on Sruti teaching, primary source, Yukti to assimilate teaching of Vedanta.

### Verse 113 :

नित्यावगति-रूपत्वात् कारकादिर्न चात्मनः ।  
“अस्थूलं” “नेति नेती”ति “न जायत” इति श्रुतिः ॥ ११३ ॥

nityavagati-rupatvat karakadir na catmanah I  
asthulam neti netiti na jayata iti srutih II 113 II

Since the Self is of the nature of eternal consciousness, factors of action, etc. are absent in the Self. Sruti speaks of the Self as "not gross", "not this, not this," and "never born."  
[Chapter 2 - Verse 113]

### a) Neti Neti :

### Brihadaranyaka Upanishad :

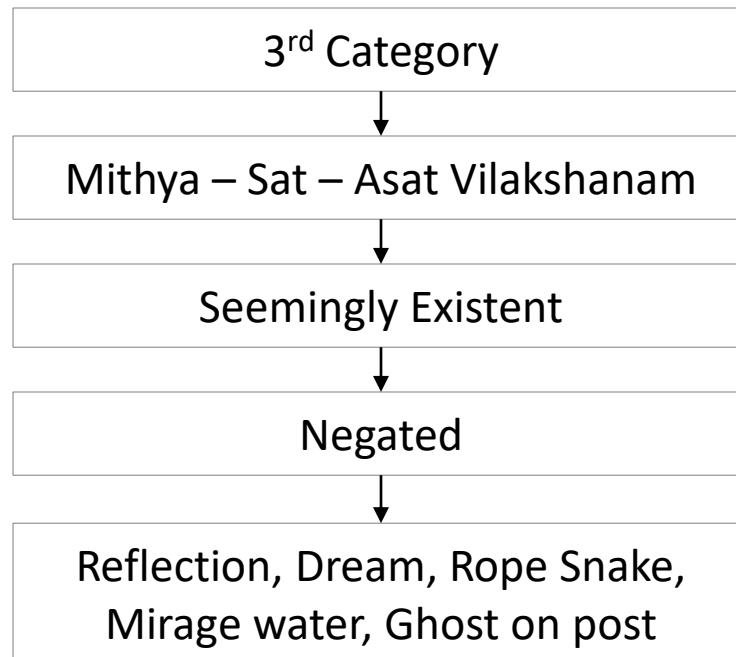
तस्य ह्येतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,  
यथा पाण्ड्याविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा  
पुण्डरीकम्, तथा सकृद्विद्युत्तम् ; सकृद्विद्युत्सेव ह वा अस्य  
श्रीर्भवति य एवं वेद ; अथात आदेशः—नेति नेति, न  
ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य  
सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥ इति  
तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam yathā mārājanam vāsaḥ,  
yathā pāṇḍv-āvikam, yathendragopaḥ, yathāgnyarciḥ,  
yathā puṇḍarikam, yathā sakṛd-vidyuttam; sakṛd-vidyutteva  
ha vā asya śrīr bhavati, ya evam veda. athāta ādeśaḥ na iti na iti,  
na hy etasmād iti, na ity anyat param asti; atha nāma-dheyam  
satyasya satyam iti. prāṇā vai satyam, teṣām eṣa satyam II 6 II

The form of that being is as follows : Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman) : Not this, not this. Because there is no other and more appropriate description than this Not this. Now Its name : The Truth of truth. The vital force is truth, and It is the Truth of that. [II – III – 6]

- Murtha – Amurtha Brahmanam.
- Negation of world.
- What is negated by Sruti can't come under existent category or non-existent category.

Existent	Non-existent
Can't be negated	Need not be negated



- It is different from existent and nonexistent.
- Sat Asat Vilakshanam.
- False projection.
- Entire Anatma is Sat – Asat Vilakshanam.
- By Neti Neti.

1 <sup>st</sup> Neti	2 <sup>nd</sup> Neti
<ul style="list-style-type: none"> <li>- Murtha</li> <li>- Tangible</li> <li>- Sthula Shariram + Prapancha</li> </ul>	<ul style="list-style-type: none"> <li>- Amurtha</li> <li>- Intangible</li> <li>- Sukshma + Karana Prapancha</li> </ul>

- Both come under Sat – Asat Vilakshanam category.
- Mithyatvam clearly established in Sruti.
- What is Atma? Different from Mithya Anatma.

#### b) Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्त्रेहमच्छायमतमोऽवाय्व-  
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्क -  
मप्राणममुखममात्रमनन्तरमबाह्याम्, न तदश्नाति किञ्चन,  
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,  
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,  
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,  
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,  
abāhyam; na tad aśnāti kiñ cana, na tad aśnāti kaś cana ॥ 8 ॥



He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- 23 negations.
- Atma free from all dimension, modification.
- Asthulam = Nirgunam + Nirvikaram.

### c) Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,  
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- **Atma free from all modifications, out of time and space.**
- **Time and space only in field of Anatma.**
- I am timeless, spaceless Atma, not located anywhere, experiencing changes as Drama.
- Not afraid...
- Realityless, different from all Anatma.
- What is my nature?

#### d) Nitya Avagathi Rupatvat :

- I am nonmaterial, nonlocated consciousness.
- **Located thinking must go away from our mind when we think about ourselves which is beyond time and space – Atma.**

#### e) Atmanaha :

- Sashti, connect with Vidya Avagata Rupatvat.
- I am nonmaterial consciousness different from Anatma Bava Batihi.
- When Anatma definition changes we get different definitions of Atma.
- Atma = Anatma Vilakshanam.
- In each definition, one problem centred on me is released, different problems and anxieties will go when I look at myself from different angles.

#### 1<sup>st</sup> definition :

- Jnana Vyavahara Triputi Ateeta.
- Pramatra, Pramanam, Prameyam Triputi.
- Greatest Advantage is, I will stop working for experience of Atma.
- Experience means bringing Atma within Triputi.

- **Triputi Vilakshana means attempt to experience disappears.**

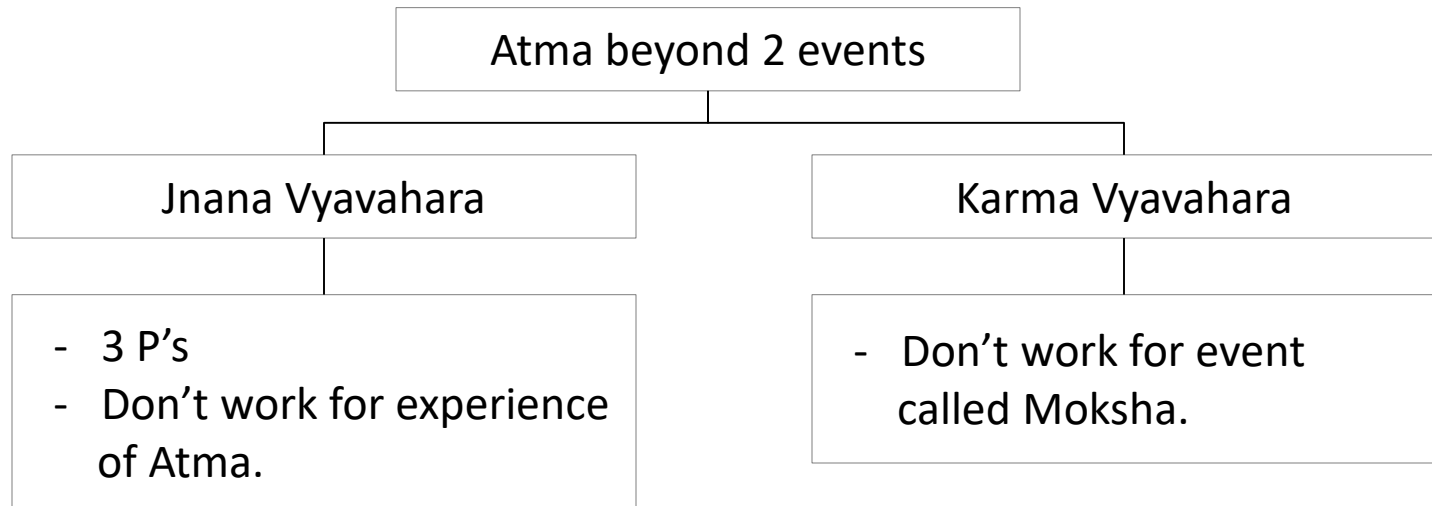
- Greatest relief of Vedanta student.
- Atma Anubava I have not yet got, goes away.

- Triputi belongs to Anatma, I am Triputi Vilakshana, hence can't experience Atma.

## 2<sup>nd</sup> Definition :

Kriya	Karakam	Phalam
<ul style="list-style-type: none"> <li>- Action</li> <li>- Physical, mental</li> </ul>	<ul style="list-style-type: none"> <li>- Accessories</li> <li>- Subject, object, instrument, time, space, location, beneficiary.</li> </ul>	<ul style="list-style-type: none"> <li>- Result</li> <li>- Future event.</li> </ul>

- Entire Anatma can be accommodated in Kriya, Karaka, Phalam.
- Karakams produce Kriya. Kriya produces Phalam.
- All Karma Vyavahara included within Anatma.
- Atma = Anatma Vilakshana, different.



- Both struggles born out of ignorance.

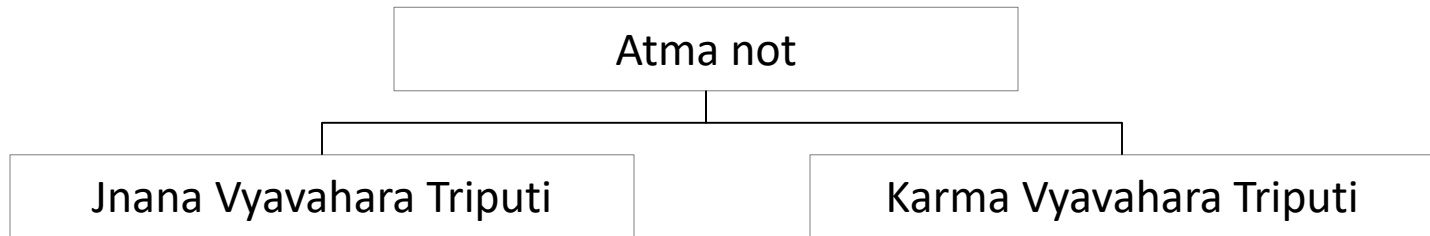
## What is ignorance?

- I am one of Triputi of Anatma.
- I place myself in 3 P's or Karma Triputi.
- As long as I place myself in one of 6 factors of Anatma, I will be struggling for Atma Anubava or Moksha Prapti.
- Dropping 2 struggles is Moksha.
- I am Jnana Vyavahara, Karma Vyavahara Ateeta.
- 3 P's Vilakshanatvat – Jnanaindriya Vyavahara Ateeta Karma Vilakshanatvat, Karma Vyavahara Ateeta.
- Aham Vividha Vyavahara Ateeta. That is presented as Avyavaharyam.
- Aham Sarva Vyavahara Ateeta Atma.
- We don't have to work for Atma Anubhava or Moksha Prapti.
- What should I do?
- Claim I am, was, ever will be free.
- **Non-material, not located medium of Consciousness I am.**
- In me consciousness medium, all Vyavaharas are going on and on.
- I am not involved in any Vayavahara.
- I allow Vyavaharas to continue.
- Why are you bothered.

**Sruti is saying :**

**f) Karakadihi :**

- Karma Vyavahara Triputi – Karma – Kriya – Phalam.
- Atma Na Bavati.
- All 3 not Atma.



- I am untouched by Vyavahara.

## Introduction – Verse 114 :

सर्वस्य अस्य ग्राहकादेः द्वैतप्रपञ्चस्य  
आत्म-अनवबोध-मात्रोपादानस्य स्वयं  
सेद्धुम् अशक्यत्वाद्, आत्मसिद्धेश्च अनुपादेयत्वात् ।

*sarvasyāśya grāhakāder dvaita- prapañcasya  
ātmānavabodha-mātropādānasya svayaṃ  
seddhum aśakyatvād ātma-siddheś cānupādeyatvāt*

Since the entire world of duality consisting of the intellect, etc. comes into existence due to the ignorance of the Self alone, it cannot exist by itself; nor can it be accepted that it is established through the Self. [Introduction – Chapter 2 – Verse 114]

- Same idea in different language.
- Here Jnana Vyavahara Triputi.
- Entire Dvaita Anatma Prapancha is matter.

### a) Grahakade :

Grahaka	Grahanam	Grahyam
Pramata	Pramanam	Prameyam

- Jnana Vyavahara Triputi.
- Sarvasya – All born of :

### b) Atma Anavabodha Upadanasya Utta :

- All 3 are born out of ignorance, Mithya, equivalent to any projection.

- Upadanam = Karanam.
- Atma Anava Bodha = Self ignorance.

### c) Matra :

- Triputi, born out of Atma Avidya, Moola Avidya.
- **Ignorance not located in mind, but ignorance which is cause of mind, existed before rise of mind, located in the Atma itself.**
- Chapter 3 – Introduction to Verse 1 is Moola Avidya Analysis – technical.
- Analysis of location of Moola Avidya.
- Out of that Moola Avidya entire world has come.
- Not different from Svapna Prapancha.

### Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ  
paśyannātmāni māyayā bahirivodbhūtaṁ yathānidrayā |  
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

<b>Svapna Triputi</b>	<b>Jagrat Triputi</b>
Born out of ignorance of waker	Born out of Ignorance of Atma Svarupa

**d) Atma Anavabodha Upadanasya :**

- There Jadam, Mithya.

**e) Svayam Sethu Ashakyatvat :**

- Do not have capacity to exist by themselves.
- Don't have intrinsic existence of their own.
- Not non-existent but dependently existent.
- Existence in them belongs to Atma.

**Example :**

<b>Bangle</b>	<b>Is - ness</b>
Name and Form	Isness belongs to existence gold

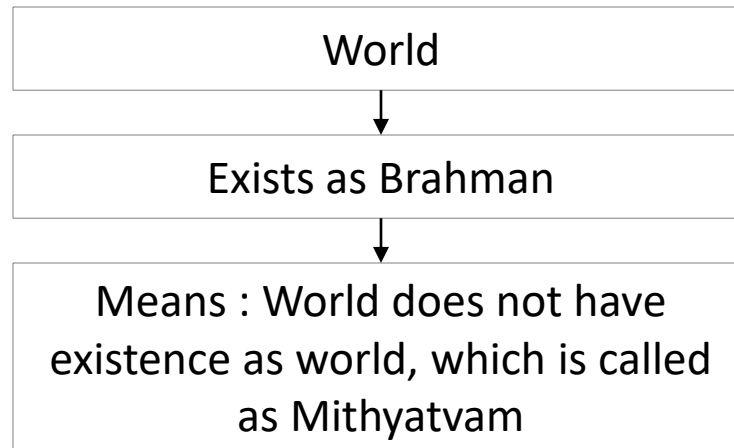
<b>Triputi</b>	<b>Is - ness</b>
Name, form, function of 3 P's	Belongs to Atma - Chaitanyam

- Svayam Sedhum – independently exist.
- Root – Sid – to exist independently.
- Ashaktatvat – don't have capacity to exist.



## f) Atma Siddeshcha Anupadeyatvat :

- Bangle does not have existence of its own as Bangle.
- But Bangle has existence as Gold in the form of Gold.
- Why can't you accept bangles existence as Gold.
- Similarly world does not have existence as world but has existence as Ishvara, Brahman.
- World has existence as Brahman or Ishvara.
- Karana Rupena, Karya Satta Asti.
- Therefore we say, Brahman alone is.



- Triputis existence in the form of Atma is there, means, Anatma is nonexistent in the form of Anatma.
- Anatma exists only in the form of Atma, means Anatma does not exist in the form of Anatma.

- Bangle exists only in the form of Gold means only Gold exists.
- Bangle is non-existent in the form of Bangle.
- World exists in the form of Brahman means world does not exist in the form of world.

**g) Atma Siddescha, Atmanaha Siddhi :**

- **World exists as Brahman means world is nonexistent separately, independently as world, which is called Mithya.**

**h) Anupadayatvat :**

- Therefore following is conclusion.

**Verse 114 :**

आत्मनश्चेन्निवार्यन्ते बुद्धिदेह-घटादयः ।  
षष्ठगोचर-कल्पास्ते विज्ञेयाः परमार्थतः ॥ ११४ ॥

*ātmanaś cen nivāryante buddhi-deha-ghaṭādayaḥ  
ṣaṣṭha-gocara-kalpās te vijñeyāḥ paramārthataḥ*

If objects such as the intellect, the body, and a pot are separated from the Self, then they must, in truth, be understood as non-existent. [Chapter 2 – Verse 114]

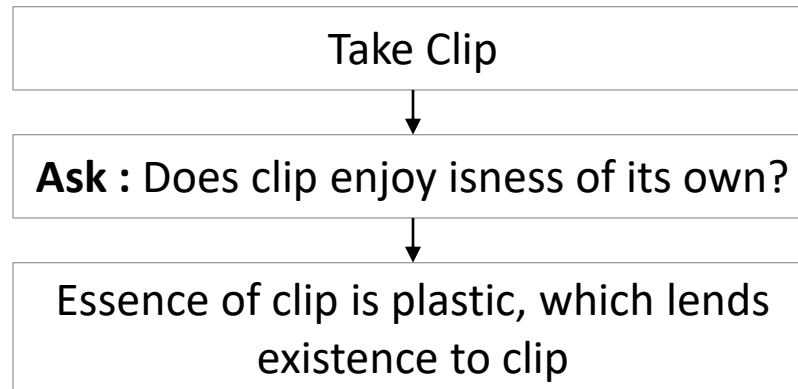
- If Anatma can exist only in the form of Atma, only by borrowing existence from Atma, what is the conclusion?
- If you separate Atma from Anatma, Anatma becomes nonexistent.
- Anatma loses its existence which means it is Mithya.

**a) Atmanaha Nivaryante Chet :**

- Bangle is Mithya means if you remove gold satyam, bangle is as good as not there.

- You have experience of bangle, but bangle comes under nonexistent category, which is definition of Mithya.
- If Anatma is separated, Nivaryante, segregated, from Atma, separation need not be done physically but can be done intellectually.

**Example :**



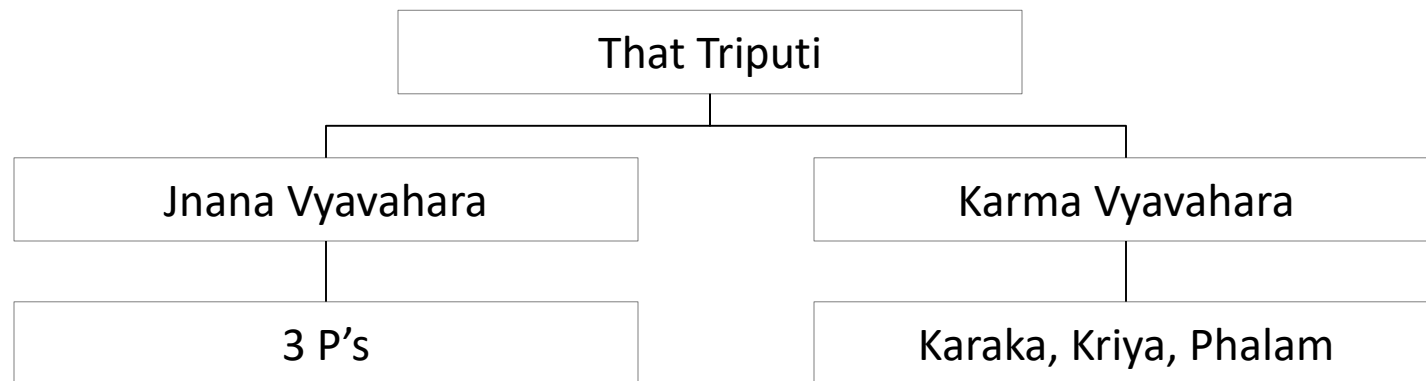
- Intellectually take away isness from clip and handover to plastic.
- Clip becomes Vacharambanam Vikaro Nama Dheyam, name and form, no substance clip.
- Extend to Triputi, body, mind, property, family, business, cosmos.
- Creation is dancing name and form and has no substantiality of its own, hence Mithya.
- What is only Substance?
- I, Sat Chit Ananda Atma am making the world so tangible and real.
- **Atmanaha Nivaryantete :**  
If I withdraw my blessing I give to entire cosmos, it collapses.
- This is binary format.

- Forgetting this Binary format, I become Jiva and go with begging bowl asking for grace.
- Stop asking for anything outside because anything outside is Anatma.
- If Bhagawan is object of experience, becomes Anatma, Anything other than me is Anatma, why ask grace.

### **Truth :**

- I am lending grace to entire Anatma Prapancha.
- When I withhold my grace as in sleep, cosmos disappears!
- You are blessing me in the class by being awake.
- When you doze off, Pramata, Pramanam, Prameyam gone and you are in Nirvikalpaka Samadhi.
- You are lending existence to Triputi.
- How long will you seek grace from outside? Sureshvaracharya asks.
- Be gracious, start giving blessing to entire cosmos = Moksha.

### **Atmanaha Nivaryante Chet Te :**



## b) Shashta Gochara Kalpaha :

- All 6 of them become nonexistent if you withhold your grace.
- Euphemistically, in nice language says, they are now existent as 6<sup>th</sup> Pramanam Gochara.
- Object of 6<sup>th</sup> Pramanam = Anupalabdhi



Object of nonexistence revealing Pramanam

Pramanams

Reveal positive existent entity

- Pratyaksha Anumanam Upamanam Artha Patti Shabda
- Bava Vishaya Bodhaka Pramanam.
- By perception, cognition.
- You see presence.
- Object of Pancha Pramana = Bava

Reveals non existent entity

- Anupalabdhi
- There is no elephant here.
- Don't see elephant
- Nonperception, noncognition.
- You see Absence.
- What is the object of Shasta Pramanam?
- Abava
- Its not there
- Whole cosmos is not there including your worries and problems.

- **All Vyavahara and Triputi is not there, when I withhold my grace, when I don't lend existence to them as in sleep.**

- When I bless them in Jagrat, they come back and you are afraid of your own blessing creation.
- Should I be afraid of dream world?
- Isness of dream world lent by me, I get frightened and pray, oh Lord this should be my last birth! This is a miserable prayer.
- Shashta Gochara Kalpaha.

c) They are as good as nonexistence.

- May you understand this.

- **Worries enjoy existence because you choose to lend existence to them.**

- When no worry and you enjoy worrying, then worried that there is nothing to worry.

- **If you enjoy anxiety, have Drama, lend existence to fear, anxiety, desires, anger and enjoy.**

- Unknowingly we are blessing them and later on suffer.
- We lend existence to every thought, Sattvic, Rajasic, Tamasic and if you learn to withdraw existence as per Shastra, then they are as good as non-existent.
- With this wisdom from scriptures, you will have Jeevan Mukta here and know.

## Wisdom :

- **I give, I bless existence to all my thoughts in the mind and I have the capacity to withdraw my blessing.**
- Needs practice to completely implement.
- Bagawan enjoys worries because he knows, he is lending existence to worry.

Bagawan	We
Naturally knows	Know after Vedantic study

- From Drishti of Paramarta, Absolute reality.
- **I Sat, Chit, alone exist... and I bless the world with consciousness and existence is Paramartika Jnanam.**

Sureshvaracharyas Triputi -  
Vyavahara

3 P's

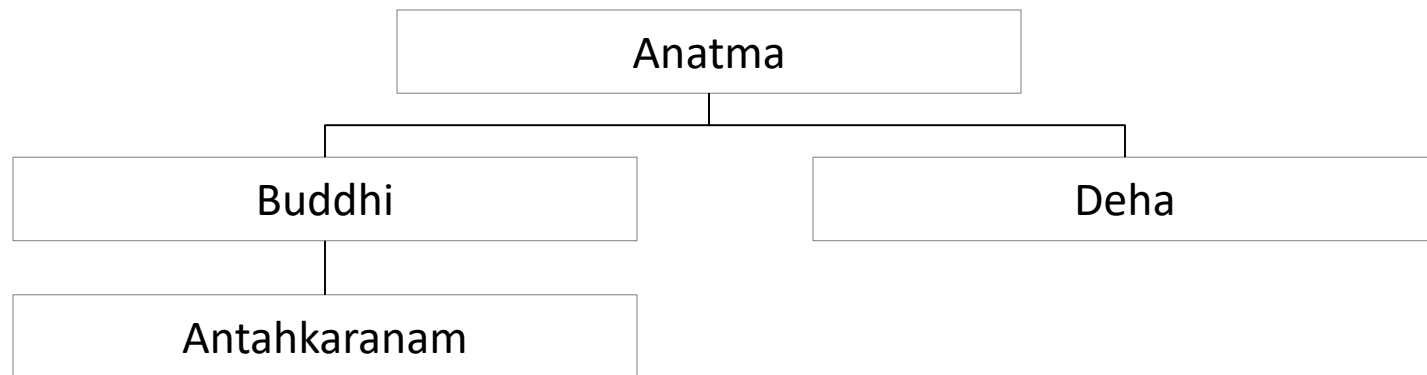
Karaka Karma Phalam

Family Triputi

Only part of Anatma which  
retains its reality

- Entire Anatma of Galaxies can be dropped but not Mamakara of Buddhi, Deha, Ghatadaya.

- Difficult to see these 3 Triputi as Mithya, toughest.
- **Only when Mithyatvam of Buddhi, Deha, Ghatadaya seen as Mithya, you become Sanyasi.**
- Without that particular Drishti, Antara Sanyasa, “CLASP” rejection does not take place, Moksha claiming never takes place.
- Anatma presented as Buddhi, Deha, Ghatadaya.



- We are identified with the mind, we are worried about conditions of the mind, want to claim Moksha only based on conditions of Mind.
- Biggest blunder of humanity.
- It means I am still in  $\Delta$  format.
- If I judge based on condition of mind, I have given reality to mind.
- I am blessing the mind which is Anatma.

- **Mind = Anatma, I define Manas Shanti as Moksha.**
- **Technically, biggest mistake, because mind itself is not there.**



- **What is Moksha?**
- **Mindless Atma I am which has Shanti as its eternal intrinsic Svarupam.**
- Claiming this is real Vedanta.
- First see nonexistence of mind called Mano Nashaha.
- Not destroying the mind.
- Learning to see mind as Mithya, does not have existence of its own.

**Vairagya Shatakam – by Bartruhari :**

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती  
रोगाश्च शत्रव इव प्रहरन्ति देहम् ।  
आयुः परिस्रवति भिन्नघटादिवाम्भो  
लोकस्तथाप्यहितमाचरतीति चित्रम् ॥३८॥

vyaghriva tishthati jara paritarjayanti  
rogashcha shatrava iva praharanti deham |  
ayuh parisravati bhinnaghatadivambho  
lokastathapyahitamacharatiti chitram || 38||

Old age looms (ahead) frightening men like a tigress; (different) diseases afflict the (human) body like enemies; life is flowing away like water running out of a leaky vessel; still, how surprising is it, that man goes on doing wicked deeds! [Verse 38]

**Baja Govindam :**

मा कुरु धनजनयौवनगर्वं  
हरति निमेषात्कालः सर्वम् ।  
मायामयमिदमखिलं हित्वा लं बुध्वा  
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥  
(भज गोविन्दं भज गोविन्दं...)

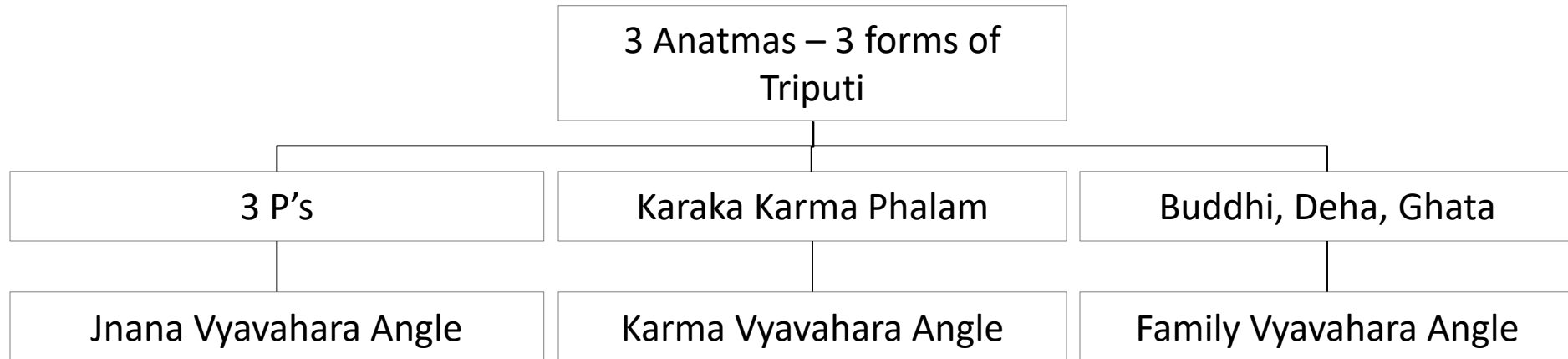
ma kuru dhanajanayauvanagarvam  
harati nimesatkalah sarvam |  
mayamayamidamakhilam buddhva  
brahmapadam tvam pravisa veditva || 11 ||  
(bhaja govindam bhaja govindam...)

Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Time loots away all these in a moment. Leaving aside all these, after knowing their illusory nature, realise the state of Brahman and enter into it. (Seek Govinda, Seek Govinda...) [Verse 11]

- When youth goes, Jara Disease will pounce.
- Body, Anatma under grip of Tigress called Jara, Disease.
- Meditate Buddhi as Anatma No. 1
- Meditate Body as Anatma No. 2.
- Meditate Ghata, All objects, possession Mamakara Vishaya – family as Anatma No. 3.
- Ghata = Possession, Mamakara Vishaya, dearest wife, property, land, bonds, Shares, Gold.
- All are subject to Ahamkara and Mamakara Vishaya.
- See this Triputi of Buddhi, Deha, Ghatadhi – as Mithya Anatma.
- Reject Ahamkara, Mamakara deliberately, otherwise, you will never be able to claim Jeevan Mukti, you will only focus on Videha Mukti.
- To focus on Jeevan Mukti, get out of Deha, Buddhi, Ghata Adhi – family, property as non-existent.
- I give them temporary existence for fun, remember they are Mithya, appear and disappear.
- I am Satyam, Jagan Mithya!

## Revision : Verse 114

- Atmanaschet Nivaryante, Buddhi Deha Ghatadaya Mithya.
- Sureshvaracharya highlighting Anatma Mithyatvam.
- Only when this is clearly understood, grasped, then Atmas Mukti, freedom can be claimed by individual.



- **Atma is ever free.**
- **That ever free Atma I am is goal of Sureshvaracharya.**
- Being Mithya it does not have existence of its own.

## Verse 115 – Introduction :

कुतो न्यायबलादेवं निश्चितं प्रतीयते ? यस्मात् ।

*kuto nyāya-balād evaṃ niścitaṃ pratiyate. yasmāt*

If it be asked : "What is the principle on the strength of which this is known to be certain?" the reason is as follows. [Introduction – Chapter 2 – Verse 115]

### a) Kutaha :

- Why do you say Anatma Prapancha is dependent on you Atma?

### b) Nyaya Balatu Evam Nishchitam Pratiyate :

- By strength of reasoning this idea is clearly grasped, firmly convincingly, doubtlessly.
- What Idea?

- **Entire world depends upon me.**

- Instead of saying, I am depending on world and family members.

- **Sureshvaracharya turns the table :**

- World dependent on me.
- Reason in Sloka.

## Verse 115 :

नित्यां संविदम् आश्रित्य स्वतःसिद्धाम् अविक्रियाम् ।  
सिद्धायन्ते धियो बोधाः तांश्चाश्रित्य घटादयः ॥ ११५ ॥

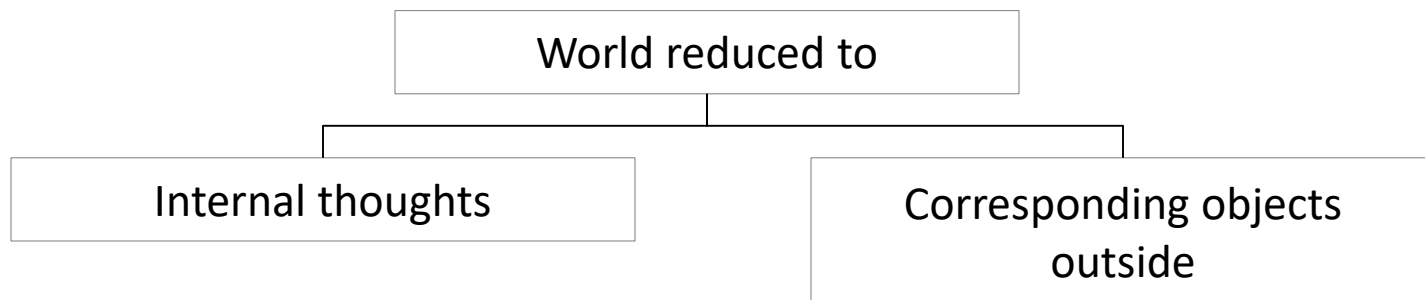
*nityāṃ saṁvidam āśritya svatas siddhām avikriyām  
siddhāyante dhiyo bodhās tāṁś cāśritya ghaṭādayaḥ*

By depending on the eternal, self-established, and immutable consciousness, the cognitions of the intellect take place; and by depending on the latter, pot and other objects are established.

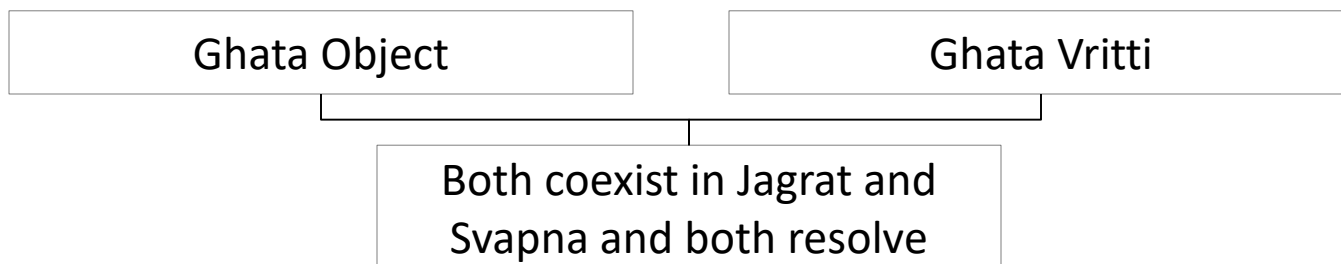
[Chapter 2 – Verse 115]

### a) Yasmat :

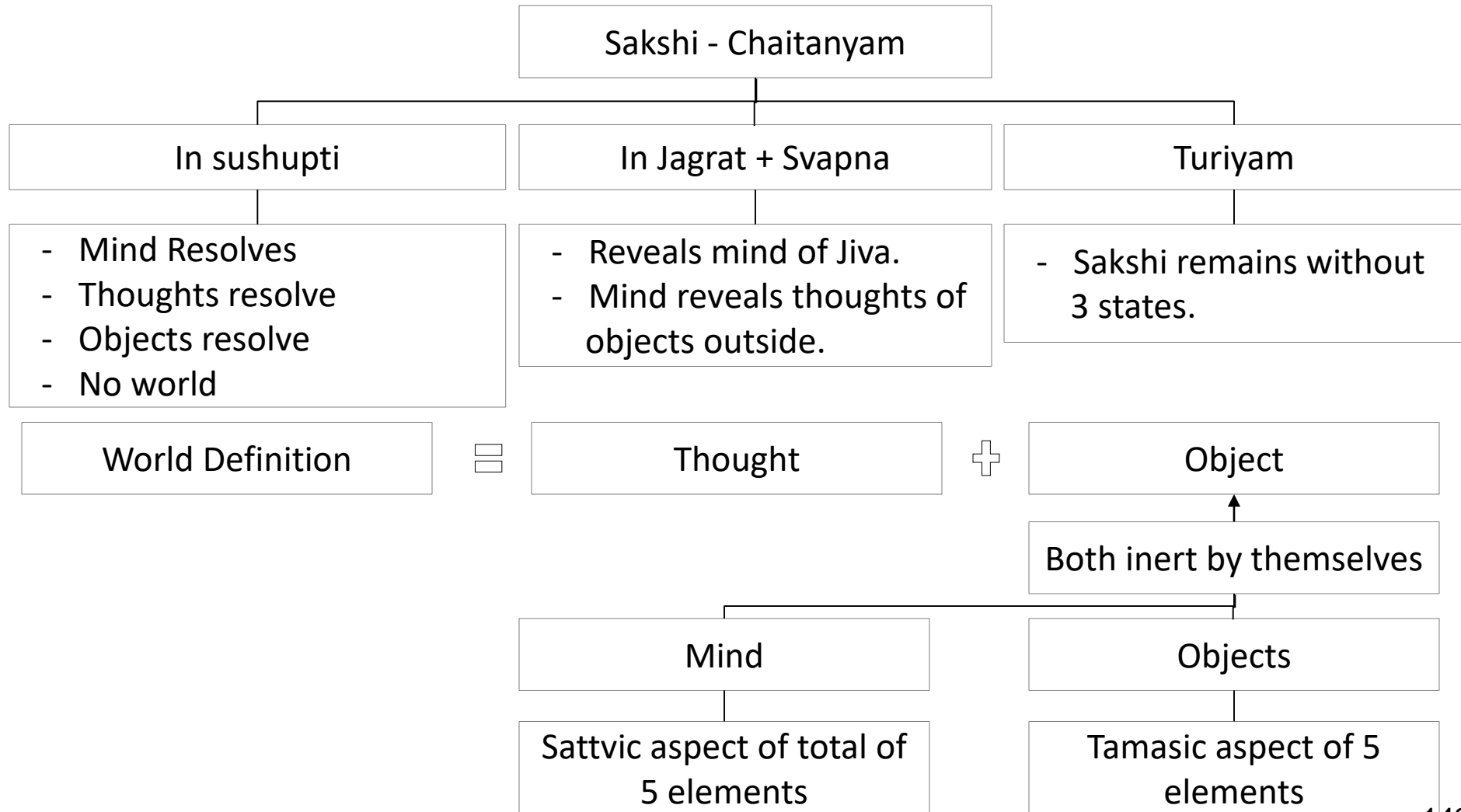
- Because of following very important reason.
- Gist of entire Chapter 2 – 115 Verses.



- Objects can't be proved without thoughts.
- Thoughts do not exist without reference to objects.



- Simultaneously in Sushupti.
- Therefore world defined as thought and object.
- Both inert in nature by themselves.
- Both proved to exist because of “I” – Sakshi who reveals objects outside through thought of objects inside.



- Both proved to exist because of “I” – Sakshi who reveals thought and through thoughts objects.

**a) Dhiyo bodhaha :**

- Antahkarana Vrittaya.

**b) Ashra Shyatya Ghatadaya :**

- Objects relevant to various thoughts like pot etc.
- Pot for its existence depends on the thought.
- Pot existence proved by pot thought only.
- Pots thought proved by consciousness only.
- **World depends on thoughts, thoughts depend on Consciousness.**
- **Therefore everything depends on Consciousness only.**

**c) Ghatadaya Tan Ashritya :**



Thought

- Pots depend on thoughts, thoughts depend on Consciousness.

**d) Upadesa Sara :**

वृत्तयस्त्वहं वृत्तिमाश्रिताः ।  
वृत्तयो मनो विद्ध्यहं मनः ॥

vṛtta yas-tvahaṁ vṛttim-āśritāḥ ।  
vṛttayo mano viddhyahaṁ manaḥ ॥

Now, thoughts make the mind. All thoughts depend on the I-thought. Therefore, know the I-thought to be the mind. [Verse 18]

अहमयं कुतो भवति चिन्वतः ।  
अयि पतत्यहं निजविचारणम् ॥

aham-ayaṁ kuto bhavati cinvataḥ ।  
ayi patatyaham nija-vicāraṇam ॥

From where does this “I”-thought arise? For one who enquires thus, the “I”-thought (ahankara) falls. This is Self-enquiry. [Verse 19]

- Entire Vedanta in 2 verses by Ramana.
- World depends on thoughts, thoughts depend on me.
- I depend on nothing I am the only ultimate reality.
- All of them Siddhante, prove their identity depending on me.
- Siddham Bavati = Siddhante.
- Denominative verb formed from Noun... like penning a letter.



## Verse 116 – Introduction :

यस्मान्न कयाचिदपि युक्त्या आत्मनः कारकत्वं  
क्रियात्वं फलत्वं चोपपद्यते तस्माद् आत्मवस्तु-  
याथात्म्य-अनवबोधमात्रोपादानत्वात् नभसीव  
रजो- धूम-तुषार- नीहारनीलत्वादि-अध्यासः,  
यथोक्तात्मनि सर्वोऽयं क्रिया-कारक- फलात्मक-  
संसारः अहं-ममत्व-यत्नेच्छादि-मिथ्याध्यासः  
एवेति सिद्धम् इमम् अर्थम् आह ।

*yasmān na kayācid api yuktyātmanah kārakatvaṃ  
kriyātvam phalatvaṃ copapadyate tasmād ātma-vastu-  
yāthātmīyānavabodha-mātropādānatvān nabhasīva  
rajo-dhūma-tuṣāra-nihāra-nīlatvādy-adhyāso  
yathoktātmani sarvo 'yaṃ kriyā-kāraka-phalātmaka-  
saṃsāro 'haṃ-mamatva-yatnecchādi-mithyādhyāsa  
eveti siddham imam artham āha*

Since it cannot be proved by any kind of argument that the Self is associated with the factors of action, action, and the fruit thereof, it is well-established that the world of bondage, involving action, factors of action, and the resulting fruit as well as the notions of "I" and "mine", will and desire, inasmuch as it is caused by ignorance of the real nature of the Self alone, is a false superimposition alone on the aforesaid Self in the same way as dust, smoke, dew, fog, blueness, etc. are superimpositions on the sky. This idea is stated as follows. [Chapter 2 – Verse 116]

- Winding Chapter 2, concluding Anatma Mithyatvam.
- By enforcing argument one can't prove Atma is one of the Triputi.
- Triputi belongs to Mithya Anatma Range.
- Atma is Triputi Vilakshanam.
- By logic one can't associate Triputi with Atma.

**a) Atma does not have karakatvam, Kriyatvam, Phalatvam, Pramatra, Pramana, Prameya Triputi.**

- All of them Atmanaha Na Upapadyate.
- Can't be associated with Atma.
- I am never a Karta, Bokta.
- I have no Sanchita, Agama, Prarabda because I am never a Karta, they all belong to Mithya Triputi.
- I am Punya Papa Ateeta, Nitya Mukta Svarupa.
- Logically, I am not Karta.

**b) Kadapi Yuktya :**

- Kartrutvam can't be established logically in Atma, no reasoning can be used.

**c) Upapathyate :**

- Not possible for Atma.
- All 3 not possible and I claim there is Prarabda to clear and waiting for Videha Mukti at end of Prarabda, so that I am not born again.
- This is a misconception.
- What is impossible made possible only by one factor = Ignorance.

**c) Tasmāt Atma Vastu Yatatmaya Anavabodha Matra Upadanatvat :**

- All these things have come upon Atma only because of ignorance.
- Kartrutva, Kriyatvam, Phalatvam.

- Waiting for Moksha to happen and expecting grace from kind acharya is because of Anavabodha Matra Upadanatvat.
- Upadana = Karanam.
- All because of ignorance.
- Ignorance of my real nature, my reality.
- I am continuing in  $\Delta$  format looking upon myself as persecuted Jiva, world is persecuting universe, I want to escape from world, never to come back again.
- Ignorance solidified crystalised.

#### **d) Example :**

- **Like space being affected by :**
  - Rajaha dust, Nihara – Smoke, Nilatvat – Blueness, Tushara – Dew.
- All do not belong to Akasha.
- Asanga Akasha can't have Neelavanam, blue sky, dusty smoky, cloudy sky.
- We associate these with Akasha even though its uncontaminated by any of them.

#### **e) Neelatvat Dhi Adhyasa Eva :**

- In one space like Consciousness me, which is a medium for transactions, I superimpose Karakatvam, Kriyatvam, Phalatvam.

#### **f) How it expresses?**

## **Levels of Adhyasa :**

### **I) Ahamkara :**

- I am Karta, Bokta, Pramata.

### **II) Mamakara :**

- I am husband, father, boss.

### **III) Yatra :**

- Struggles.

### **IV) Ichha Dhi :**

- Desires start.
- Desires centred on me goes away in old age but family centric desires grow.
- No child, hence Yathna, struggle, because of Mithya Adhyasa.
- What ignorance?
- I am Triputi Vilakshana, Ashraya buta, Akasha Kalpah, Chaitanya Rupa Atma Asmi not claimed.

### **f) Iti Siddham :**

- This has been established in entire 2<sup>nd</sup> chapter.

### **g) Tat Artham Aham :**

- That is condensed by Acharya in following Sloka refer – Verse 22.

अहं-ममत्व-यत्नेच्छा नात्मधर्माः कृशत्ववत् ।  
कर्मत्वेनोपलभ्यत्वाद् अपायित्वाच्च वस्त्रवत् ॥ २२ ॥

*aham-mamatva yatnecchā nātma-dharmāḥ kṛśatva-vat  
karmatvenopalabhyatvād apāyitvāc ca vastra-vat*

The notions of "I" and "Mine", effort and desire, are not the attributes of the Self, because they are perceived as objects like leanness and also because they disappear like a garment.  
[Chapter 2 – Verse 22]

- Ahamkara, Mamakara is Samsara.
- They alone bring  $\Delta$  format.
- That is concluded in verse 116.
- **Remove Ahamkara, Mamakara, claim Aham Sakshi.**
- Do CLASP rejection.
- $\Delta$  format will disappear.
- Binary format will automatically come.
- You do not seek liberation, you are liberated.

$\Delta$ format	Binary format
Liberation not possible	Bondage not possible

- Moksha is changing format.

## Verse 116 :

अहंमिथ्याभिशापेन दुःख्यात्मा तद्-बुभुत्सया ।  
इतः श्रुतिं तया नेतीत्युक्तः कैवल्यम् आस्थितः ॥ ११६ ॥

*aham-mithyābhisāpena duḥkhy ātmā tad-bubhutsayā  
itaḥ śrutim tayā netīty-uktaḥ kaivalyam āsthitaḥ*

The Self, accursed by the false ego, becomes miserable. With the desire to know its real nature, it approaches Sruti. Being instructed "Not this" by it, the Self remains in the state of liberation. [Chapter 2 – Verse 116]

### a) Atma Dukhi Bavati :

- Jivatma now sorrowful, disturbed in Samsara.
- Because of what?

### b) Aham Mithya Abishapena :

- Because of curse (Abhishapa), there is false identification with Ahamkara and Mamakara.
- Aham Karta, Bokta, Samsari.
- Jiva is in  $\Delta$  format, persecuted by the world, Prarabda.
- Dukhi Atma Bavati, state when Jiva is Karmi or Karma Yogi,  $\Delta$  format.
- In Jnana Yoga format, what happens.

### c) Tat Bububsaya :

- With desire to know real nature of Jivatma.

- That = Atma Svarupam.
- Bodhum Ichha – Bubudsa, desire to know real nature.

**d) Srutim Itaha :**

- Jiva in  $\Delta$  format goes to Vedanta Pramanam – Jnana Yoga Sadhana.

**e) Sruti Taya :**

- By Sruti Pramanam, 3 Triputis negated, when all go away.

**f) Kaivalyam Astitata :**

- Non dual Atma alone remains as the only reality.
- Kaivalyam = Nonduality, Advaitam alone remains as the nature.
- What happens to world?
- World does not disappear experientially.
- World is understood as good as nonexistent, Mithya.
- It becomes an entertainment.
- Tragedy becomes entertainment only in movie, fiction novel.
- Worst problem also entertainment when world is fiction.
- Otherwise can never get Moksha.
- Sruti alone changes  $\Delta$  format into binary format.
- Atma Satyam alone remains.

## Verse 117 – Introduction :

तस्यास्य मुमुक्षोः श्रौताद्-वचसः स्वप्ननिमित्त-उत्सारित-  
निद्रस्येव इयं निश्चितार्था प्रमा जायते ।

*tasyāśya mumukṣoḥ śrautād vacasaḥ svapna-nimittotsārita-  
nidrasyeveyaṃ niścītārthā pramā jāyate*

To this seeker after liberation, valid cognition whose content is firmly established arises from the words of Sruti in the same way as the sleep of a person is terminated by what is seen by him in a dream. [Introduction – Chapter 2 – Verse 117]

- Freedom is fact for me and I have stopped. Expecting Moksha as an event, because of clarity of knowledge.

### a) Nishchitarta Prama :

- This knowledge is firm.

### b) Iyam Prama Jayate :

- I am nondual Atma knowledge is born.
- For whom?

### c) Tasya Asya Mumukshubihi :

- For Mumukhu who has approached Vedanta.

## Question :

- If entire world is Mithya what about Vedanta Pramanam and Guru?
- Are they Satyam or Mithya.



**Answer :**

- Mithya.

**Question :**

- How Mithya Pramanam reveal Satya Atma?

**Answer :**

- Dreamer wakes up from dream when he has a night marish dream.
- In dream night mare, same dream wakes him up.
- What he knows?
- Dream is Mithya, who is Satyam?
- I waker am Satyam.

**Question :**

- Satyam waker revealed because of what?

**Answer :**

- Nightmarish dream.
- Dream Mithya capable of waking person to reality of waker.
- Similarly Mithya Shastram can wake up Pramata and reveal fact that I am not Pramata.

**d) Svapna Nimitta Utsaritva Nidra Yasya Saha :**

- Like person who has renounced sleep because of bad Mithya dream, similarly student removes ignorance because of Mithya good Shastra.

- One who has woken up because of false dream, exactly like that Shastram can reveal Satya Atma.

### Verse 117 :

नाहं न च ममात्मत्वात् सर्वदाऽनात्मवर्जितः ।  
भानाविव तमोऽध्यासोऽपह्नवश्च तथा मयि ॥ ११७ ॥

*nāhaṃ na ca mamātmavāt sarvadānātma-varjitaḥ  
bhānāv iva tamodhyāso 'pahnavaś ca tathā mayi*

I am not the ego; nothing is mine. Being of the nature of the Self, I am always devoid of the not-Self. Just as darkness is superimposed on the sun, [even so they are superimposed on me]. Likewise, their negation too is a superimposition on me. [Chapter 2 – Verse 117]

- After waking up, person initially says – dream problems are gone, dream world gone.
- When he understands dream world did not really exist later he corrects statement.
- Can't say dream world is gone which is to accept existence of dream world.
- **Revises statement :**

There was no dream world to go away.

1st	2nd
- Dream world gone.	- No question of dream world going. - It did not exist.

- **Similarly Jnani says :**

1st	2nd
- I am now liberated because Samsara is gone.	- I never had Samsara for it to go away.

**a) Sarvada Anatma Varjitaha :**

- I am always free from Anatma.

**b) Mayi :**

- Therefore, in me.

**c) Aham Nasti :**

- There is neither Ahamkara.

**d) Na Cha Mama :**

- Nor Mamakara, I am always free, can't say now I am Muktaha – why?

**e) Mama Atmatvat :**

- I am always Atma, absolutely free.
- Like what?

**f) Bhanu Eva Tamo Adhyasa :**

- Like superimposing cover on Sun by clouds.
- We say sun has been covered by clouds.

- When cloud goes, we say, covering has gone from Sun.

Initially	Later
Attribute covering of Sun	Discovering

**Truth :**

- Sun never covered by cloud.
- Sun very big compared to the cloud.
- Covering is in my eyes, belongs to my eyes, superimposed on the Sun.
- When my eyes are discovered I say Sun covering is gone.

**g) Bhanu Tamo Adhyasa and Apanaha :**

- Like covering of Sun and discovering of Sun which really belongs to my eyes only.

**Hastamalaka Stotram :**

घनच्छन्नदृष्टिर्घनच्छन्नमर्कम्  
यथा निष्प्रभं मन्यते चातिमूढः ।  
तथा बद्धवद्भाति यो मूढ-दृष्टेः  
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १२ ॥

ghanacchannadrushtirghanacchannamarkam  
yatha nishprabham manyate chatimudhah |  
tatha baddhavadbhati yo mudha-drushteh  
sa nityopalabdhisvarupohamatma ||12||

Just as a very ignorant person, whose vision is covered by clouds, thinks that the sun is covered by clouds and has lost its brilliance, in the same way, that which appears to be bound to a person with deluded vision, I am of the nature of that ever-existing atman. [Verse 12]

- In me Atma no covering or discovering of Anatma possible.

## Verse 118 – Introduction :

सोऽयम् एवंप्रतिपन्नस्वभावम् आत्मानं  
प्रतिपन्नोऽनुक्रोशति ।

*so 'yam evaṃ-pratipanna-svabhāvam ātmānaṃ  
pratipanno 'nukrośati*

One who has known the nature of the Self as set forth here laments [for his earlier indifference as follows]. [Introduction – Chapter 2 – Verse 118]

- After claiming Moksha, Jnani happy on oneside and another side regrets.
- I have been listening to Vedanta for so long and Samsara Nisheda Sruti, how come I didn't receive teaching as a fact till now.
- Why postponed liberation for 25 years?
- Why I did not receive in Tatva Bodha?

### a) Evam Pratipannam Atmanam Pratipannaha?

- Pratipanna = Student who has understood.

### b) Atmanam :

- What type of Atma?

### c) Evam Pratipanna Svabhavam :

- Which is understood in this manner, as Satya Advaita Atma.

### d) Anukroshati :

- Why did liberation come only in October 2018.

- I should have enjoyed binary format earlier.
- What type of regret?

### Verse 118 :

यत्र त्वस्येति साटोपं कृत्स्नद्वैत-निषेधिनीम् ।  
प्रोत्सारयन्तीं संसारम् अप्यश्रौषं न किं श्रुतिम् ॥ ११८ ॥

*yatra tv asyeti sātopaṁ kṛtsna-dvaita-niṣedhinīm  
protsārayantiṁ saṁsāram apya śrauṣaṁ na kiṁ śrutim*

Why did I not listen to Sruti before, which declares with authority, "But when to the knower of Brahman..," negates the entire world of duality and terminates bondage? [Chapter 2 – Verse 118]

#### a) Yatra Tasyeti Srutihi :

#### b) Sruti, Tatra Tu Asya Atmai Vena Kam :

- Author negates Samsara.

#### c) Sattopam :

- Loudly, gradually.

#### d) Krisna Dvaita Nishedinam :

- Sruti negates entire Tirputi.

#### e) Na Ashrausham Kim :

- Did I not hear several times, nodded, I did not accept it from dry innermost heart.
- Why I didn't implement binary format, claim binary format earlier?
- Why liberation got postponed?

- We generally say, Guru didn't teach properly earlier.

**f) Samsara Protsarayanti :**

- Sruti Vakyam was negating Samsara all the time.
- I didn't understand clearly, how did I miss?
- Heard Sruti so many times, read, took notes, how did I miss Mukti?

## Verse 119 :

इत्योमित्यवबुद्धात्मा निष्कलोऽकारकोऽक्रियः ।  
विरक्त इव बुद्ध्यादेः एकाकित्वं उपेयिवान् ॥ ११९ ॥

*ity om ity avabuddhātmā niṣkalo 'kāraḥ 'kriyāḥ  
virakta iva buddhyāder ekākitvam upeyivān*

Thus [regretting], he affirms [the truth of the text] by uttering "aum" and realizes the Self which is partless, which is without action and factors of action. Being free from the intellect, etc., like the one free from worldly attachment, he attains the oneness of being. [Chapter 2 – Verse 119]

- Student regrets postponement of liberation.

**a) Iti, Purva Srotrena Prakarena :**

**b) Bava Buddatma :**

- Jnani has Grasped, I am Atma.

**c) Ohm iti :**

- Utters Ohmkara, indicates internalization of Binary format and remembering teaching.
- Displacing Δ format and taking to binary for rest of life.

**d) Nishkala, Akaraka Kriya Tishtati :**

- Abides as Atma, free from Triputi.

**e) Nishkala :**

- Triputi Rahitaha Divisionless.

**f) Akarakaha :**

- Karaka Rahitaha.



- Free from Kriya.
- Where Karakam is, there is Kriya.
- Where Karakam goes, Kriya goes.
- In the form of nondual Atma, Avatishtate, he abides.

### g) Ekakitvam Upehitvam :

- He attained nonduality, Advaita Bavam.

### h) Buddhya, Dehe Viraktaha :

- Having detached from Buddhi, body, Ghatadaya Triputi.
- Having renounced 3 types of Triputi, he became Vividisha Sanyasi.

